This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`

VITAL FORCE:

Wasted and How Preserved.

BY

E. P. MILLER, M.D.,

AUTHOR OF

"HOW TO EATHE," "DYSPEPSIA," ETC.

Eleventh Thousand.

NEW-YORK:
MILLER, HAYNES & CO.,
No. 41 West Twenty-sixth Street.

1872.

LANE MEDICAL LIBRARY STANFORD
O621 .M64 1872 STOR
Vital force : how wasted and how preserv
24503354720

621
64
872

LANE

MEDICAL

LIBRARY

Gift
Dr.Howard Fleming

VITAL FORCE:

How Wasted and How Preserved

BY

E. P. MILLER, M.D.,

AUTHOR OF

"HOW TO BATHE," "DYSPEPSIA," ETC.

Eleventh Thousand.

NEW-YORK:

MILLER, HAYNES & CO.,

No. 41 West Twenty-sixth Street.

1872.

Entered, according to Act of Congress, in the year 1867, by

ELI P. MILLER, M.D.,

in the Clerk's Office of the District Court of the United States, for the Southern District of New-York.

WT
172

PREFACE.

THIS little book is born of the idea that mankind are suffering for want of the knowledge it is designed to give. A medical experience, extending through several years, has convinced me that people of all ages and both sexes are suffering from abuses of the sexual function. In a majority of instances, these abuses were begun and continued in ignorance of the results which were to follow.

Children inherit strong sexual desires of which they do not know the meaning; and, receiving no instruction with regard to these desires, they either fall spontaneously into evil practices, or learn from impure associates habits which eventually prove their ruin. Young men and women, controlled by passion, rush into vices which finally destroy both body and soul. Married people, without a thought of sin, commit excesses which induce disease, destroy happiness, and entail weakness and deformity upon their children.

These facts have been so frequently and so forcibly thrust upon me, that I have felt constrained to bring before the people a consideration of the sexual nature of mankind. I am aware of the prejudices which exist against a discussion of these subjects, and of the difficulties to be met in attempting to bring a work like this before the public. Parents shrink from instructing their children with

92021

regard to their sexual nature; teachers dislike to talk of such private matters to their pupils; ministers fail to denounce these evils from the pulpit; doctors are backward about referring to sexual vices amongst their patients; and newspapers are, many of them, so fearful of offending the public taste, that they decline inserting in their columns advertisements of a work of this kind.

But I am so impressed with the importance of a knowledge of the subjects here presented, that I earnestly hope this book will overcome many of the existing prejudices against a dissemination of such truths; and, in order to accomplish this, I must look for aid in its circulation from all who feel that reform in this direction is needed.

I know that the book is far from perfect; but I could not wait longer for those who might write it better. I send it forth with the feeling that if, by means of it, one boy or girl, or one young man or woman, is saved from the "broad road that leads to death," if one father or mother is induced to live more in accordance with the laws of nature, or to watch and guard a single child from sexual vices, then my work will not have been in vain.

E. P. M.

NEW-YORK, Sept. 1867.

CONTENTS.

CHAPTER I.

HUMAN PERFECTION.

PAGE

Materials entering into Man's Composition—Wisdom and Skill of the Designer—The Perfectness of the Hand, Foot, Eye, and Internal Organs—The Brain the Masterpiece—Harmony of Organic Action necessary to Happiness—Man's Physical Nature made Perfect—Intellectual and Moral nobler still—Unity of Man's Physical and Mental—Means by which Mind is manifested—Dependence of Mental Powers upon Physical Conditions 7

CHAPTER II.

NATURAL LAWS.

Every thing in Nature governed by Law—The Human System not an Exception—Each part controlled by Special Laws—Henry Ward Beecher's Opinion of Natural Laws—Happiness Dependent upon Obedience to Law 15

CHAPTER III.

DERANGEMENTS OBSERVABLE IN MANKIND.

Universal Prevalence of Disease—Mortality among Mankind—Disobedience to Law the Cause of Physical Derangements—Mental Aberrations the Result of Physical Derangements—Physicians and Drugshops—Adam's Sin no Excuse for Physical or Moral Imperfections 18

CHAPTER IV.

ABUSE OF THE SEXUAL FUNCTION A PRIME CAUSE OF DERANGEMENTS.

The Foundation of Life—Loss of Semen—Nervous Exhaustion—Parents Impart to Children a Portion of their own Life-Power—Loss of Vital Force a Cause of Disease—Every part of the System drained of its Vitality by Sexual Abuses—Original Sin considered—How Death resulted 22

CHAPTER V.

THE LAW WHICH GOVERNS THE SEXUAL FUNCTION.

Sexual Indulgence designed for Propagation of Species—Recognition of this Law by Animals—Restraint of Sexual Passion—Opinion of Drs. Dixon and Rosch—The Extent to which Indulgence is sometimes carried no Evidence in its Favor 28

CHAPTER VI.

SELF-ABUSE.

Self-Abuse the Worst Form of Sexual Abuse—When and How the Habit is contracted—Opinions of Different Authors—Who are its Victims—The Horrors of this Vice depicted—Effects upon the Body—Influence upon the Mind. 34

CHAPTER VII.

EFFECTS OF SELF-ABUSE UPON CHILDREN.

Signs of the Vice—The Boy who practices it contrasted with one who does not—Effects upon Girls and Women—Disease of the Female Organism engendered by Sexual Abuse—Loss of Stamina in the Race resulting from Sexual Abuse 45

CHAPTER VIII.

INVOLUNTARY SEMINAL EMISSIONS, OR SPERMATORRHEA.

PAGE

What Henry Ward Beecher says — Seminal Emissions, how induced — May occur during the Day as well as Night — Conditions resulting from Self-Abuse—Involuntary Action of the Sexual Organs—A Warning to those Beginning the Practice—Every part of the System exhausted by it—Extracts from Letters written by Young Men Guilty of this Vice..... 47

CHAPTER IX.

MANIFESTATIONS OF SELF-ABUSE.

Genital Form—Digestive Form—Spinal Form—Cerebral Form—Epilepsy, Insanity, Spinal Irritation, and other Diseases, caused by Self-Abuse..... 62

CHAPTER X.

PREDISPOSING AND EXCITING CAUSES OF SELF-ABUSE.

Hereditary Taints—False Ideas of Marriage—The Effect of Food and Drink—Care of Young Children—Servants—Playmates—Schools—Sleeping—Lewd Stories—Constipation—Worms—Occupations, etc..... 63

CHAPTER XI.

PROMISCUOUS SEXUAL INDULGENCE.

A Bane to Society—Special Diseases caused by it—Draining of the Life-Powers — What Solomon says — Nature's Laws can not be violated with Impunity..... 73

CHAPTER XII.

MATRIMONIAL EXCESSES.

Marriage not a License for Sexual Indulgence—Evils arising from Marital Excesses—Wives and Husbands Widowed by Marital Excesses—Effects of Sexual Abuse much the same whether in or out of Wedlock—Children inherit Strong Passions—Frequent Indulgence fatal to Love—Indulgence during Pregnancy robs both Mother and Child of Vitality—Sterility—Impotency—Abortion—Both Parents equally blamable—Effects of Abortion..... 79

CHAPTER XIII.

PREVENTION OF SEXUAL ABUSE.

Instruction needed—Duty of Parents—Correct Ideas of the Sexual Nature necessary to guard Children and Youth from Error in this Direction—Parents should not hesitate to teach truth for fear of suggesting Evil Thoughts—Proofs that Children are kept from Evil by the Knowledge that it is Evil—Teacher's Duties—Schools the Hot-Bed of Sexual Vice—The Knowledge most needed for Success in Life—Duty of Christian Ministers—Physical Laws not Referred to by them—Efforts to save Souls while the Body is going to Ruin—Sexual Vices not even Hinted at—Sexual Excesses of Church Members—Beecher's Discourse to Medical Students—A similar one needed for Ministers—Christ's Teaching—Obedience to Sexual Law should be required by the Church—Physician's Duties — Instruction to Families under their Charge—Essays—Lectures..... 85

CHAPTER XIV.

TREATMENT.

Stop Sinning—Who may hope for Cure without Special Advice—Will-Power—Blood diverted from Sexual Organs—Physical Training—Mental Training—Diet—What Food should be used and what avoided—Bathing—What Baths most Beneficial—Sleeping—What to do on retiring and during the Night—Electricity—In what Cases applicable and how useful—Turkish Baths—Their Effects—Swedish Movements—Benefits derived—Caustics—Instruments—Marriage not a Cure for Seminal Emissions—Religion needed—Christ's Example..... 108

INTRODUCTION TO THIRD EDITION.

LESS than a year and a half has passed since this little book was first published, yet more than five thousand copies have already been sold; and this, notwithstanding the insuperable obstacles in the way of giving a wide circulation to a book treating of the subjects herein discussed.

The notices of the press which it has received have been al most universally in its favor, and some have esteemed it "se cond to no book yet published except the Bible." Flattering as have been these notices, still higher encomiums have been offered by both men and women of high literary and moral worth, in public as well as private life; yet my highest reward comes in the hearty "God bless you for writing this book," which I have received from hundreds of those who have suffered from the evils herein depicted.

Scores of young men, and women, too, have told me that, had their parents placed such a book in their hands, or impressed upon their minds a knowledge of its contents, before they had learned the evil way, it would have been worth more to them than any amount of money, and have proved of greater practical value than all the education they ever received. There is no doubt of this; "for what shall it profit a man to gain the whole world and lose his own life?" and truly when one's manhood is lost by the follies and excesses of youth, the better part of life, all its enjoyments and pleasures, all its beauties and benefits, are forever gone.

I have the gratification of hearing repeatedly from physicians, as well as others, that "it is the best book of the kind to place in the hands of the young that has ever been written."

Dr. Dio Lewis says: "While you have not shrunk from exposing the evil in all its hideous deformity, it is done in a spirit which can give no offense even to the most fastidious. As a medical man, and as one whose life is given to the dissemination of the laws of physical health, I thank you."

Phœbe Cary says: "I hardly know how I can use language that will express with sufficient force and clearness my appreciation of the value of such a work—a work that, without *one word of coarseness or vulgarity*, strikes clearly and directly at the root of what would seem to be the most wide-spread and terrible evil with which humanity is cursed. I wish your book could be placed in the hands of every human being who has sufficient intelligence to comprehend its words of warning, for I do sincerely believe there is no hope for the world until man is taught to respect and honor his body as the pure and beautiful temple made by the Creator for his soul."

Yet, notwithstanding these and scores of similar indorsements from equally high authority, I am sorry to say that obstacles to its circulation have arisen from a source whence the most efficient aid should have come.

The religious press, even those who gave the book cordial notice, have declined to advertise it; why this is so, I can not understand, for I believe it to be a part of the Christian religion to teach people to live true and virtuous lives, to suppress sensuality and vice, to enjoin purity, cleanliness, and obedience to all the laws which God has made for the government of the bodies as well as the souls of men.

How men can be Christians and yet be sensualists, in either single or married life, is beyond my comprehension! How people can be preachers and promulgators of Christianity, and refuse to aid in the suppression of "this most wide-spread and terrible evil" is for other consciences than mine to determine! To make the best of Christians, we must have pure souls in healthy bodies, and these we can not have so long as a fundamental vital law is constantly being violated. If we would have God's "kingdom come" and his "will be done in earth as it is in heaven," then must all who love him fight manfully for the destruction of evil in whatever form, nor shrink because of false delicacy from any opportunity of doing good.

Some have objected to this work on account of the stringent rules laid down in regard to sexual indulgence in married life. I admit that the positions here taken are much more exacting

than I expect the majority of married people to live up to; yet I believe this to be the true way, and that it will be lived out in the "good time coming," when the physical, moral, and spiritual laws are known and obeyed.

If married people who are strong and vigorous, who have good appetites and good digestion, and whose recuperative powers are great, indulge oftener than this book indicates, I shall not quarrel with them. But those who are suffering from chronic diseases, who have feeble vital force, small recuperative powers, and impaired digestive organs, must expect an aggravation of their ailments and look for early graves if they exhaust their vital force in this kind of pleasure.

If children could be taught the danger of indulging the sexual propensity in any form while they are growing and developing, if they could be brought up on simple food, taught to avoid meats, condiments, and stimulants, and to live strictly continent lives till their bodies and minds were fully matured—till the ages of twenty-two to twenty-four for women, and twenty-four to twenty-six for men—and then after marriage leave the wife and mother to decide by her own personal feelings when sexual pleasure should be enjoyed, the evils arising from abuses of this function would be almost entirely done away and the happiness of the race increased a thousand-fold.

The first edition of this book was published under the title of *The Cause of Exhausted Vitality; or, Abuses of the Sexual Function*, making the second clause the prominent title. Very few papers were willing to advertise under this name—all honor be to those who did not refuse—and consequently, in the second edition, the first clause was made the more prominent. But, it being still somewhat obnoxious, I have made an entire change in the title of the third edition, with the hope that it may now be more acceptable to those to whom I must look for aid in its distribution. My aim is to do good; and believing I can do greater good by disseminating the truths which this book teaches than in any other way, I am fully determined to give it as wide a circulation as my means and opportunities will permit.

E. P. M.

Abuses of the Sexual Function.

CHAPTER I.

HUMAN PERFECTION.

MAN is the highest, noblest, most perfect work of God. He is an epitome of the whole created universe. The most subtle essences of the animal, vegetable, and mineral domain are used in his formation. The atmospheres and gases are in his substance. The sunshine and the light of stars; the riches of soil and the varying charms of climate; heat and cold; the ocean and the continent; the mountains, plains, and valleys; the forest and the prairie, the marsh, the lake, the river; the clouds, the winds, the storm, the calm; spring showers and summer dews, autumn rains and winter snows; the grains, the fruits, the flowers, the birds, the cattle on a thousand hills—all go to make the air he breathes, the food he eats, the water he drinks, and the purity or impurity of the flesh he wears.

The highest wisdom and genius are displayed in the formation of the various organs of his body; and the greatest mind could never conceive of any thing

more perfect, or better adapted to the purposes for which they were designed.

Look at his form as he stands upright before you; how admirably it is arranged in all its parts! The body is erect, yet the frame-work is so connected by joints and elastic tissues as to enable him to bend with ease and grace in whatever direction he may choose. His head, placed upon his shoulders as a cupola upon the structure, is so nicely adjusted as to be capable of being turned in almost every conceivable direction. The arms and hands are attached to the body by the best means, and in the best position to serve in ministering to his necessities and his pleasures. The legs and feet are so adroitly arranged as to balance the whole body in the most accurate manner, either in standing or walking, and admit of the greatest ease and freedom of motion, and speed of locomotion. Thus much of man is visible to every eye; but to those who have made the human form a study this is but the surface, while a glance beneath, even at the hand alone, can not fail to excite the wonder and admiration of all who observe its form, and the arrangement of its integument, muscles, tendons, bones, joints, nerves, arteries, and veins.

Though small in compass and compact in structure, its nerves and blood-vessels form such a complete net-work that the point of the finest cambric needle can not penetrate any part of it without piercing some of them. Yet, minute as they are, each has its peculiar function, and the whole is so admirably arranged that each and every part can do its *own especial duty* without interference.

And how varied are the uses to which the hand is adapted and applied! Glowing thoughts are penned by it upon the author's page; it causes the artist's canvas to assume the delicate tints or brilliant hues which nature in her varied moods is wont so lavishly to wreathe about her form; by means of its vibrations the musical instrument is made almost a thing of life; it plays, it works, it acts, it talks; the farmer's toil, the housewife's task, the mechanic's skill, are all wrought out by the human hand; except the tongue, it is the orator's chief aid in giving expression to his lofty strains of eloquence, or his pathetic and powerful appeals; it gives greater pathos to the pleader's prayer, and tells with tenfold force the tale of sorrow, suffering, and woe. We do not realize how many notes in the tune of life the hand is made to play. Its beauties and its uses are almost beyond our thought; and he who is deprived of it sustains a loss that none can estimate.

We look with admiration, pride, and almost with awe upon what is being done by man in every direction. We see his skill displayed in the various arts, and his reason and intellect in the wonderful works of his hands. We boast of our ships, our steamboats, and our telegraphs; we are proud, and justly proud, of our bridges, our viaducts, and our Atlantic cable; but where, in the whole range of arts, mechanics, architecture, or engineering, can we find such a structure as the human foot? How manifold are the functions it is fitted to perform! Not only does it sustain weights, but it must carry them. Man, in his labors and his toils, is obliged to walk, run,

jump, leap, climb, etc., and upon the foot must he depend for the performance of these several duties.

And not only this, but the foot must sustain the frame, not as a mere solid mass, but with a fostering though firm elasticity, must adapt itself to the action to be performed, so as to prevent the jarring and concussion that would inevitably destroy the delicate organs of the body, such as the brain and spinal cord.

Look, too, at the human eye, placed as it is in the front and upper portion of the head, so as to command the greatest possible range of vision; incased in a bony orbit to protect its delicate structure from injury; so suspended that it may be turned upward to the starry heavens, or downward to our mother earth, or from side to side, spanning half the horizon at a single glance. Note the beautiful arrangement of its curtains, humors, lenses, pigments, membranes, nerves, and vessels; and how accurately it delineates pictures of every object within its range, and conveys them to the brain, the great picture-gallery of the soul.

The eye is also the window through which the mind and heart of man are made visible to his brother man; grief and anger, joy and sorrow, pain and pleasure, the heart's sunshine and its shadow, are all depicted there; the passions hold their orgies in this window, and truth and love dance hand in hand before its curtain. Can mortal conceive of any thing more beautiful, more perfect than the human eye?

Let us consider for a moment the wisdom and skill displayed in the formation and arrangement of man's *organs of digestion*, circulation, respiration, and ex-

cretion. Each and all are made of the right material, and of the precise form and size, and placed in the exact position to subserve best the purposes for which they were designed. The digestive apparatus forms a study of vast interest and importance; the circulatory is no less wonderful, while the respiratory and excretory, which are organs of purification, can not but fill with amazement all who contemplate them closely.

Yet, wonderful and beautiful as are all these varied portions of man's body, the great masterpiece of workmanship is the human brain, with its hundreds of little counterparts in the nervous system.

The brain with its continuation, the spinal cord, is the great centre, while the nerves are but so many minute telegraphic mediums of communication, penetrating the most distant and intricate portions of the whole body. The brain is the manufactory of thought, the home of the mind, and the medium through which we receive impressions of the material world.

Through the brain and nervous system the power, intelligence, will, ingenuity, and, in short, all the attributes of the mind are made manifest; it presides over, provides for, and regulates all other parts of the body; even the functions of circulation, respiration, digestion, and assimilation, which seem to be carried on independently of the mind, receive their power from the brain, and are consequently dependent upon it.

Each portion, too, of the brain structure has a function of its own, which is different from that of every other part. It has been clearly demonstrated that in

the frontal region lie the reason and intellect; the summit is occupied by the moral faculties, while the base of the brain is the seat of man's affections, and upon its development depends his social and sexual nature.

The All-Wise Creator has formed every organ of the human system with direct reference to the accomplishment of a certain object. Every bone, muscle, nerve, and tissue has its own peculiar duty to perform, every fibre a purpose to subserve. By means of the brain we think, feel, and act; the nerves take cognizance of external things, convey an impression of their character and uses to the brain, and carry back the commands of the will to the muscular system, that the behests of the mind may be obeyed; the heart receives the impure blood from all parts of the system, sends it to the lungs to be purified, then takes it back, and forces it with tremendous power even to the minutest parts of the body; the veins and arteries are made for the express purpose of conveying the blood *to*, and *from*, the heart; the lungs throw off carbon and take up oxygen; the stomach and small intestines digest the food; the eye is made to see, the ear to hear; and thus the various organs have each their own especial use in the animal economy, and their exact function to perform; and, as a result of the proper performance of all these functions, we have not only harmony, but happiness of mind as well as body.

Thus, we find that man's physical being was made perfect; but his intellectual, moral, and spiritual were created nobler, grander still; for it is this por-

tion of his nature that renders him so much superior to all other created beings; that makes him the ruler of the earth on which he dwells; that allies him to the angels; that reflects so perfectly the image of God.

It is *mind* that makes the man! The human mind molds and fashions all material substances of which it has a knowledge. Mind has harnessed the wind for a steed to traverse the tempest-tost sea; has entrapped and tamed the lightning, teaching it to bear tidings from continent to continent, and almost from pole to pole; it has made of steam a servant to do its bidding both upon the waters and the land; and yet, with all its achievements, with all its grandeur and its glory, the dependence of mind upon the body is so apparent, and its union with the physical so complete, that although in the past we have been taught to exalt the mind at the expense of the body, yet the day is at hand when neither shall be neglected, but each receive its own proper share of laudation and attention.

Prof. Youmans says:* "From time immemorial man has been regarded as having a double nature; mind and body have been cleft asunder and considered as separate and independent existences: the mind has been ranked as the higher or spiritual nature, and the body as the lower or material nature. The mind was said to be pure, aspiring, immaterial; the body gross, corrupt, and perishable; all terms of applause have been sought to celebrate the one, while the vocabulary of reproach has been exhausted upon the other."

* See lecture on "The Scientific Study of Human Nature."

"But science now establishes the truth that the notion of man's duality is erroneous, and that the dependence of thought upon organic conditions is so intimate and absolute that they can no longer be considered except as unity; that the bodily organism which has been so long neglected as of no account is in reality the first and fundamental thing to be considered."

"The mental life and the bodily life are manifestations of the same organism; growing together, fluctuating together, declining together; they depend upon common laws which must be investigated by a common method, and science, in unraveling the mysteries of the body, has thrown important light upon the workings of the mind."

Science has demonstrated the fact that mind is manifested by means of the formation and development of cells in the brain; and upon the condition of the blood depends the character of these cells; upon the condition of the body depend the mental power and activity, the mental force and stamina; and he who possesses a sound mind in a sound body may be looked upon as the noblest work of God.

When we contemplate man as coming perfect from the hands of his Maker, his entire organism harmoniously developed, and his whole life a thanksgiving and a joy, we are led to exclaim with the ancient bard:

"What a piece of work is man! How noble in reason! how infinite in faculties! in form, and moving, how express and admirable! in action, how *like an angel!* in apprehension, how like a god!"

CHAPTER II.

NATURAL LAWS.

O one can study the anatomical structure and physiological functions of the human system in all its departments, without being deeply impressed with the order and adaptation that reign throughout the whole; and no less deep must be the conviction that it is the work of some great, all-wise, and all-powerful Intelligence. Every part bears proof of a Designer, and shows that it was formed for a particular use; every part gives evidence, too, that there are laws which govern its action, and that to preserve its integrity it must be used according to its design, in consonance with those laws.

Science has demonstrated that the entire universe is regulated and maintained by an established system of laws. There are physical laws, chemical laws, organic laws, and vital laws; the planetary system has its laws; the earth, its laws; the mineral, vegetable, and animal kingdoms have each their controlling laws; and man, the acme of creation, is generated and developed in accordance with law. Each organ of man's body, too, is subject to a special law. The eye was made with direct reference to the laws of light; the ear, to laws of sound; the stomach, to laws of digestion; and so long as these laws are recognized and obeyed, so long will harmony and happiness prevail;

but if they are violated, whether willfully or ignorantly, the penalty is sure to follow.

Henry Ward Beecher says:* "He that breaks a valid law of God, whether it be enacted in nature, in the physical globe, in his own body, or in his own spiritual being, sins against his own soul, and the damage is in the man himself, whether he knows it or not."

"Men are subject to the great material laws of the globe on which they dwell, and there is not a material law that a man can break and not sin."

"The thought would be worth every thing to this world, that *sin* means *the infraction of laws which God has made, of every kind.*"

"You think it is a sin to steal; it is a sin; and to break those laws on which the very potency of your bodily organization is founded, to break those laws on which your mind-powers turn, is no less a sin. All the laws of the globe which report themselves in your strength and in your economy are moral laws, and for you to break them is to sin."

The laws of nature are immutable, and as eternal as God himself. Man may array himself in opposition to them, but their operations are not suspended on this account. If the eye is exposed to a light too strong, the result is an injury to the sight; if the ear be subjected to loud and long-continued noise, the hearing is more or less impaired; if the hand is brought in contact with fire, it is consumed according to the laws of combustion; and so of each and all the laws of Nature; they can not be changed, but are forever, and under all circumstances, the same.

* See Herald of Health for February, 1867.

He who violates a civil law may have a hope of immunity from justice. He may plead ignorance of the law, or inability to comprehend it, and thus obtain mercy. But the punishments for violation of natural laws can never be evaded; no act of faith or supplication, no amount of entreaty or persuasion, neither tears, nor protestations, nor promises, avail aught to modify or change their prescribed mode of action.

In every human being there is a certain relation to natural laws, and the man who puts himself in wrong relation to those laws must take the penalty. But the penalty may be deferred, for it is even as Beecher says again: "Many a young man goes on sinning and sinning in his own body, and, because sentence is deferred, he thinks he is not sinning; but, by and by, the penalties begin to execute themselves, and then it is too late for him to avert the evil. Many a man finds out at thirty-five years of age that he is an old man; that his marrow has been sucked up; that the generating power of his nervous system has been burned out or rotted out; and he thinks he will reform, and means to reform, but it is too late."

"The man that violates the laws of nature in the structure of his own body or mind may be perfectly certain that those laws will inflict their penalties on him both here and hereafter;" while he who obeys them feels a foretaste of the joys of heaven, and blesses God in his body as well as in his spirit, which is his.

CHAPTER III.

DERANGEMENTS OBSERVABLE IN MANKIND

WE have seen that man came forth pure and perfect from the hands of his Creator; symmetrical in proportions, harmonious in action, his whole being was formed with such perfect adaptation to the accomplishment of the purposes for which it was designed, that all necessary and legitimate action could be productive only of pleasure. We have considered that to govern every department of this beautiful structure, and insure its health and happiness, immutable laws were established, which can not with impunity be ignored.

Let us contrast this beauty, order, and perfection, with the deranged conditions in which we at present find the race. We may range the earth throughout its length and breadth, and where shall we find a people who are living up to that standard of perfection which their organization seems to indicate they were designed to attain and enjoy? Everywhere we see deformity and disease. In almost every land, "The pestilence walketh in darkness, and destruction wasteth at noonday." Our cities are studded with asylums and infirmaries for the sick, the lame, the halt, and the blind. In every household there are evidences of suffering and sorrow; we can not walk

abroad but the heart is pained at sight of the pale cheek, the sunken eye, the deformed body, the tottering gait, the enfeebled and exhausted men, women, and children of this enlightened age; yes, enlightened in all things save in regard to the noblest work of God, mankind.

The cities of the dead outnumber far the cities of the living; emblems of mourning and sadness are met on every hand; death is constantly claiming its victims amongst the young and the middle-aged as well as the old. Babes die by thousands before they are born, and one fifth of those born alive are lain away in their tiny graves before they reach the age of seven.

The weaknesses, the infirmities, and the diseases of parents are entailed upon their children from generation to generation; the noble structure, so "fearfully and wonderfully made," has been deranged in all its functions, till every one of the "thousand strings" of this beautiful "harp" is either broken or rendered so discordant that scarce a tone of sweetness can be made to vibrate from it. Not an organ but is abnormal in its condition, but has been perverted in its action, but occasions pain instead of pleasure. Sickness, sorrow, suffering, and death are the rule of the race; while good, sound health, with its accompaniments, joy and happiness, is the seldom seen exception.

The physical ills which we meet at every turn are enough to make us wonder at the forbearance of the Creator in permitting man to live when he carries about with him such manifold evidence of having vio-

lated the laws by which he should be governed. Yet, direful as are all the physical ills under which man labors, could we separate mind from body, we should say they are but slight, compared with the mental aberrations resulting from diseased conditions.

Dr. Bucknill says: "The little cells of which the gray substance of the brain is composed are the agents of all that is called mind; of all our sensations, thoughts, and desires; and the growth and renovation of these cells are the most ultimate conditions of mind with which we are acquainted. Not a thrill of sensation can occur, not a flashing thought or a passing feeling can take place, without a change in the living organism. Much less can diseased sensation, thought, or feeling occur without such changes," for "polished steel is not quicker dimmed by the slightest breath than is the brain affected by some abnormal conditions of the blood."

And this being true, what wonder is it that so many phases of mental disease present themselves to our notice! What wonder that our insane asylums are peopled with sufferers of all ages, and in every stage of insanity! What wonder that the lustre of the brightest stars is dimmed, and that every now and then the world is awed with the announcement that a bright light has suddenly gone out, dashed into darkness by a sweep of its own hand!

None may tell the terrible sufferings of the poor victim ere this last step was taken! Violations of the law of digestion by wrong habits of eating and drinking, and of the law of respiration by breathing impure air, or, it may be, violation of the sexual law by

indulgence in secret vice or sexual excesses, first led to loss of memory, then false reasoning or reasoning from false premises, till, finally, the world and all things in it were standing in such a delusive light that the poor sufferer could not choose but clear himself from its entanglements, which he did to the amazement of thousands who had scarcely recognized the fact that he was not perfectly sound both in body and in mind.

"Behold what a great fire a little spark kindleth!" The beginning of all these sad, woeful, heart-rending, and life-destroying conditions, is almost imperceptible; slight deviations from perfect health receive no attention; slight violations of the laws governing any organ or function are all unheeded; for the beneficent Creator has so formed mankind that every tendency of the system is toward repair, and, unless marked violations occur, producing palpable results, the deception may go on until the health is fairly undermined.

The fact that there are fifty-three thousand physicians in this country, constantly gaining their livelihood by the ills of the human family, proves too truly that the physical condition of the race is not what it should be. The drug-shops with which our towns and villages abound are patronized to an extent almost incredible. The animal, vegetable, and mineral kingdoms are explored for "remedies" to "cure disease;" the earth and sea yield their most obnoxious elements for the same great end; money is scarcely counted when medicine is to be obtained, and the cost of drugs is scarcely less than the cost of bread. And all this as a result of the practice of "regular" physicians, to

say nothing of the fortunes made upon elixirs, sarsaparillas, pectorals, and pills.

There is something radically wrong somewhere; man's organization indicates a different design from this. The exactness, the precision, and the invariableness of scientific truths denote a natural cause for all things; and a natural cause for disease must therefore exist. One portion of mankind is too apt to think that disease and suffering is the natural and unavoidable condition of life; and he who argues that disease may be avoided, and that suffering is the result of sin, is looked upon as striving to oppose God's "providences;" others trace every thing back to the sins of our first parents, and charge them with entailing death upon the race, with all the physical weaknesses which are its precursors, thus making man individually irresponsible for the ills to which he is subjected.

But is he considered irresponsible for deviations from right in the moral part of his nature? Is Adam's sin admitted as an excuse for the liar, the robber, and the murderer? And are they permitted in consequence to pursue their nefarious course unpunished? Not at all. And neither does the "original sin" give man the privilege of violating the laws of his own physical being, trampling upon those very parts of his nature which ally him most closely to the Infinite. Where no law is, there is no sin. "Sin means the infraction of laws which God has made of every kind;" so he who transgresses a law of his physical nature is held responsible in the sight of God, and the penalty is sure to be inflicted either *upon him who sins* or upon his posterity.

CHAPTER IV.

ABUSE OF THE SEXUAL FUNCTION A PRIME CAUSE OF DERANGEMENTS.

EVERY thinking mind must ere this have decided that all the derangements and diseases pertaining to mankind are but the natural effects of certain causes. Let us seek to ascertain, if possible, the origin of all these evils; and, in searching for the cause of unsoundness, let us begin at the *foundation*, for perchance we there may find the quicksands upon which depends the tottering of the whole edifice.

And what is the foundation of the human structure? In what does it consist? Does it not lie in the sexual organs? Is it not dependent upon the sexual function? *In the union of the male principle with that of the female consists the first springing forth of the germ of a new existence—the first formation of a new being—the very foundation of life.*

From the blood the elements of a new life are formed; and it has been ascertained that the material —called semen—which goes to generate a new being, is so refined, so intensified in its vitalizing power, that "one ounce of it is equal to forty ounces of blood in any other part of the body." Then, too, the nervous force expended is amazing; for "in the sexual organs we find a union of the three great systems of nerves—the

vegetative, or nerves of organic life; the emotional, or nerves of animal life; and the intellectual, or nerves of spiritual life; for the last two sacral nerves, which go to supply the generative organs, have their ganglia within the dura mater of the spinal cord; thus differing from the other spinal nerves, and resembling the nerves which originate in the brain, and are connected with the mind."

Is it any wonder, then, considering this concentration of blood and nerve, that the orgasm experienced in the indulgence of the sexual passion induces in many persons an exhaustion of every faculty of body and mind? Is it possible that this orgasm should constantly or even frequently occur without producing a degree of prostration that must sooner or later make sad inroads upon even the strongest constitution?

The loss of semen is very exhausting, yet the expenditure of nerve force is quite as great a source of evil in the abuse of the sexual function; for until puberty males have no semen to lose, and females have none at any age. It is, therefore, in the nervous orgasm that the greatest evil lies. When this is prematurely experienced, although imperfect, it gives a shock to the whole system; and when often repeated the nervous power is completely drained away. "All the vitality of the system goes to supply the immature but already exhausted organs of sexuality, both in body and in brain. The manufactory of the mind is robbed, and the victim loses sense and memory; the digestive apparatus is robbed, and dyspepsia and decay follow," accompanied by the

many nervous diseases with which we are only too familiar.

Every child that is begotten is at the expense of a degree of vital force in the parent. This is demonstrable from the fact that the semen, or male principle, is composed of the elements which form brain, nerve, muscle, bone, in short, every tissue of which the body is composed; and by parting with it a portion of the life-principle is lost; and a constant loss of this life-principle, whether for purposes of generation or otherwise, must inevitably drain the system of a vast amount of life-force, and render it an easy prey to the innumerable diseases to which humanity is subject.

The loss of vital power by means of this drain renders man less able to resist the effects of change of climate, and of malarial poisons and miasms. It impoverishes the blood, and induces consumption, dyspepsia, nervous diseases, and mental derangements, with the long train of sequences which follow in their wake.

Says Dr. J. Hughes Bennett: "There can be no doubt that the deposit or exudation of tubercle in the tissues—which in the lungs constitutes phthisis or consumption—is the result of defective nutrition consequent on defective vitality, either inherited or acquired." And in no way can vitality be so surely rendered defective as by the loss of this principle, which contains the very essence of life, together with the loss of nerve power which accompanies it.

And this loss affects not only the loser, but all who *come after him*; for the weakened and diluted semen

can never impart life-force to a new being which it does not itself possess ; from healthy blood is formed healthy tissue, full of force and power ; healthy semen, that will impart a strong and vigorous life to offspring ; while from impoverished and impure blood are supplied the elements of disease ; and the child begotten from such blood must of necessity be born with a constitution wanting in vitality, weakened in those very parts upon whose strength and vigor depends the vital stamina ; and he either dies young, or falls early into the degrading habits he has inherited, and becomes a victim of the vices of his progenitors.

Nearly all the diseases to which the human family is liable may be traced to want of vital force, resulting from abuses of the sexual function. Let those who refer all human derangements to the "ORIGINAL SIN" consider that, according to Bible history, this "sin" consisted in "eating of the tree of the knowledge of good and evil :" it was disobeying a law of God ; it was doing what he had commanded them not to do ; and death was to be the penalty. Now, *there is no law which God has made, the obedience to which is productive of greater good than obedience to the sexual law ; and none, the disobedience to which would entail upon the race such certain knowledge of evil in all its forms as disobedience to the sexual law !* Neither is there any law of man's organization, nor any law of God, the violation of which is more certain *to bring death as a penalty, than violation of the sexual law !* Although death may not take place on "the day thou eatest thereof," yet the expenditure of vital force, and the exhaustion consequent upon it, begin

on that "day," and, if continued, will surely lead to death in the end.

Man's sexual organism and instincts, when unperverted, are among the most complete and harmonious of his nature; and when rightly used, in accordance with the laws which govern their functions, they become a source of the highest enjoyment and happiness. The appetites and passions, when under the control of reason and conscience, when subject to the sway of a high and noble moral nature, become a fountain of force and an engine of power to the possessor, and lead to the grandest achievements within the scope of human ability and will; but when perverted and abused, when misused and misapplied, when the laws which God has made to govern them are violated, then, alas! they become fruitful of the deepest misery and wretchedness, and are the source of constant sorrow and a living death.

CHAPTER V.

THE LAW WHICH GOVERNS THE SEXUAL FUNCTION.

EACH organ was made for a special use; each function, established for a specific purpose. No one will attempt to deny that the specific purpose of the *sexual function* is *the propagation of the species.* For this the Creator designed it, and the nearer mankind confine themselves to its use in accordance with this design, the nearer do they come to obedience to the sexual law, and the purer and holier do they learn to consider the entire sexual apparatus, and the office it was designed to perform.

I know that many who read this work will cry "Nonsense!" at these ideas; but *the law exists,* and it matters not who recognizes its truth! it will daily slay its hundreds and thousands regardless of the opinions of any; and those who choose to gratify their passions in disregard to the law must inevitably bear the curses that follow.

Throughout the animal kingdom we find a recognition of this law; the female never permits the approach of the male except when in a condition to conceive; and, when impregnated, not again until her *young has* been developed, and she is free from the

care of it; even amongst those animals which choose a mate, there is no indulgence except for the purpose of procreation. Animals possess no higher faculties than those of mere sensual enjoyment, and yet they never indulge the sexual passion except for the purpose of perpetuating their species; while man is endowed with a mind and soul, for the cultivation and development of which, his life-force and nerve-power should be expended; but, instead of using his vitality thus, he is constantly frittering it away, and abusing this highest of all created powers, the power to beget a being in the image of his God.

Then, too, man's desires toward the object of his affections should flow forth in tender tokens of love and esteem, instead of being degraded to the mere gratification of lustful passion; he should look upon her as a creature too pure and precious for aught that is lustful to approach, instead of making her a *thing to cater to his use*, thus either degrading her to his own low level, or sending her, heart-broken and life-weary, to a premature grave.

It is through the elevation of woman alone that mankind can ever hope to attain his true position, "a little lower than the angels;" and not all the openings of every opportunity for education, of every branch of labor, and every profession, not all the command of property, nor all the rights of suffrage, can serve to bring her to her highest estate, so long as this foul degradation hangs like an incubus upon every branch of her tree of life. Woman must by education make herself familiar with the laws of her own nature, and with her God-given rights respecting that nature,

and, by demanding and receiving those rights, the race will at length become purified and ennobled.

Men frequently tell me that, if they restrain their passions, they "get nervous and excitable, the head feels bad," and they "can not accomplish any thing;" but they are "better immediately after having gratified this desire." Some medical men cater to this idea by teaching that "in restraint there is danger of insanity and other diseased conditions." Do they think there is any more danger from restraint in married than in single life? for surely the passions are no less strong before marriage than afterward.

I have no doubt that to many persons indulgence brings relief; and it is the same with the drunkard, the opium-eater, and the tobacco-user; they feel uncomfortable whenever the accustomed indulgence is withheld, and are sometimes even insane in consequence; but this does not prove at all that they would not be infinitely better and happier when the habit should be entirely broken off, and the system restored to its normal condition.

A frequent drain upon the blood and nervous forces of any part causes a determination of blood to that part, and, if the drain ceases, the blood accumulates in the system, and until it can be so arranged and distributed that the surplus is used in the formation of brain, muscle, etc., it must necessarily create more or less disturbance. But if self-denial be rigidly adhered to, and the right rigidly followed, the result would be the ennobling of the whole man, such as can never come from any amount of indulgence.

Although there are evidences that the semen in

man is constantly being secreted—and it is argued by many that on this account it must of necessity pass away—yet there are proofs quite as strong that, if not uselessly expended, it will be reabsorbed, and go to supply material for the growth and development of brain and nerve, and in this way contribute essentially to the improvement of man's mental, moral, and spiritual nature.

There are a few who recognize the fact that the sexual passions were bestowed upon mankind for the purpose of securing the continued existence of the race, and not for the mere pleasure accompanying its gratification.

Dr. Dixon says, in his work on sexual disease: "We deplore the universal ignorance of that great truth pointed out by analogy and every light from the ample page of nature, that the *intercourse of the sexes could only have been designed for the production of offspring.*"

Dr. Rosch, in his work on Nervous Diseases of Women, says: "If it were possible to bring home simultaneously to the minds of mankind this undeniable truth that the object of coition should only be procreation and propagation, and that abuse of it causes indescribable misery, disturbs the forming man in the enjoyment of his most sacred right, the right TO BE, and to be healthy; that through its abuse sacred duties are violated—the duty of preserving the mother's health for the sake of the child; that thereby man ruins himself, when it is his duty to be a father and protector to his helpless offspring; if, I say, mankind could be convinced of this truth, we should have

made an advance which would outweigh the wisdom of ages." "Man loses by coition his best vital blood, that which sustains his own existence, and is indispensable to his own body."

It is actually astounding the extent to which some men go in regard to sexual indulgence. One man told me that he had often indulged seven times during twenty-four hours, and that he could not see that it injured him; but in a year from that time he died of apoplexy, induced by his excessive indulgence. Another had indulged thirteen times; and cases are on record of still greater excesses.

The fact that some men can thus indulge, and not seem to be injured by it, is no argument against the law of continence; it simply proves that such men possess physical powers sufficiently strong to enable them to bear up in spite of this draft upon the system; and that these powers, had they been spent usefully and normally, would have tended to make them the most powerful men of the age, and probably prolonged their life for many years.

Some persons can use alcoholic stimulants, tobacco, opium, arsenic, and other poisons, for years with little or no apparent injury; yet this is no argument in favor of their use. It simply proves that such persons possess by nature strong constitutions, and that they have vitality sufficient to resist the deleterious effects of these agents.

Again, I say, the more nearly we confine sexual indulgence to the generation and development of offspring, the nearer do we fulfill the sexual law of our being; the nearer do we satisfy the analogy of

nature; the nearer do we come to being true Christians; for he who is truly a follower of the great Redeemer will study to know and obey all the laws of his being, the physical as well as the moral and spiritual; and, knowing and *obeying*, he will become wiser, healthier, and happier, and transmit blessings instead of curses to his posterity.

CHAPTER VI.

SELF-ABUSE.

IT is apparent that upon the integrity of the sexual organs depend the health and happiness, the manliness and nobility, of the individual and the race; and that weakness of these organs, caused by abuses of the sexual function, begets a large proportion of the sufferings of mankind. Let us, then, consider in what the abuses of the sexual function consist.

These abuses may be classed under three heads: 1st, Self-abuse; 2d, Promiscuous sexual indulgence; 3d, Matrimonial excesses.

SELF-ABUSE, masturbation, onanism, and self-pollution are terms meaning one and the same thing. These terms are applied to the practice of irritating or exciting the genital organs, either with the hand, or by any means other than natural sexual intercourse, for the purpose of producing sexual pleasure.

Self-abuse is, probably, the most flagrant violation of the sexual law; the grossest abuse of the sexual function; and it is a practice fraught with the most disastrous consequences to the health, happiness, and even life of the race. It is an evil more damning than any other to which mankind is subject! Language supplies no words sufficiently strong to express the *horrors which result from it!* And surely, if the evil

one, in tempting our first parents, had foreseen that this practice would have been the result of the passions he aroused, he must have been more than satisfied with his ignoble work.

Self-abuse is practiced in almost every country, and by persons of all ages and both sexes. Many children are born with this propensity, and the habit is commenced in infancy, or in early childhood, by handling the genital organs; the friction and irritation giving rise to a peculiar kind of excitement which they are unable to resist. The habit formed at this early age is usually kept up till after puberty, if the system does not earlier succumb to its ill effects. The little, puny, sickly, dwarfed, and diminutive men-and-women-looking children that we sometimes see are many of them examples of this habit.

Others who have escaped the vice at so early an age are often initiated into the practice of self-pollution at the age of eight or ten by their playmates, their school-fellows, or by hired servants; and all this without a thought of evil on the part of the little masturbators.

They would, of course, be ashamed to have their parents or grown-up friends know of the habit, because, instead of being rightly taught the uses of the sexual organs, and that all things which God has made are pure, and their normal use holy, they are brought up with the idea that these organs are ignoble; that every thing pertaining to them is degrading; and the mystery which envelops the entire sexual apparatus, in consequence of the deceiving answers of parents

and others to their innocent questions, often leads to an investigation, the result of which is this *horror of horrors*, SELF-ABUSE. But of this we shall speak more fully in the chapter upon PREVENTION of this vice.

Those who have neither inherited the vice nor learned it from others often commence the habit of self-abuse about the age of puberty, when the development of the sexual organs and the establishment of the sexual function produce a peculiar uneasiness of the parts, to allay which, this habit is at first almost unconsciously fallen into.

Of course, the excitement and irritation, instead of being allayed, are by this means increased, and the momentary pleasure experienced induces a repetition of the act, till by and by the habit becomes fully established. This goes on voluntarily for from three to ten years, till those who practice it learn from some source that this habit must, sooner or later, lead them to misery, and perhaps destruction; but by this time the organs have become so weakened, and the system so impoverished, that, although the habit may be abandoned, in nine cases out of ten the loss will be continued in the form of involuntary nocturnal, and perhaps diurnal emissions.

It is probable that medical men alone can realize the extent to which this vice is practiced in all civilized communities.

Dr. Jackson has stated in a published work that "not one young man in a thousand escapes this vile habit."

Said one of the professors of Bellevue College to his medical class of 1864: "There is hardly a student

among you who has not suffered more or less from this vile practice, and several of your number are now under my treatment for diseases arising from this habit."

Mr. O. S. Fowler says: "I have known boys not yet four years old both practice self-abuse and indulge with the opposite sex; and have known *hundreds ruined* by it before they entered their teens." "I have been consulted in cases almost without number by those on the brink of ruin who sought relief from the consequences of this vice. I know it by its infallible signs, and go where I will, in the busy street, in the lecture-room, in the family, they throng me like leaves in autumn."

Dr. Woodward says: "I have never conversed with a lad twelve years of age who did not know all about the practice, and understand the language used to describe it."

William C. Woodbridge says: "This solitary but fatal vice is spreading desolation throughout our schools and families, unnoticed and unknown."

E. M. R. Wells, a teacher in Boston, says: "Thousands of pure-minded and amiable boys, and young men, are undermining their physical constitutions, and prospectively corrupting their souls, by a pleasurable, and to many of them innocent, gratification."

Dr. Alcott says: "There is not a town in New-England whose bills of mortality from year to year are not greatly increased by this fearful and wide-wasting scourge."

Dr. Snow, of Boston, says: "Self-pollution is undoubtedly one of the most common causes of ill

health that can be found among the young men of this country. I am satisfied the practice is almost universal. Boys commence it at an early age; and the habit once formed, like that of intemperance, becomes almost unconquerable. In boarding-schools and colleges it obtains almost without exception."

The preceding are but a few of the many statements I might quote concerning the prevalence of this pernicious habit; and my own practice as a physician fully corroborates their truth.

Law students and doctors, mechanics, merchants, and ministers, men of every craft, persuasion, and profession, are suffering from diseases which originate almost solely in self-abuse. The evils of this habit can never be fully delineated; they can never be enumerated, for their "name is legion."

When a primary law of the human system is violated, the most disastrous consequences must follow. There is no law of the animal economy that is violated with so great risk to life and happiness as the sexual law; no function the abuse of which is followed by such deleterious results as the sexual function.

The evils which result from self-abuse do not come upon the victim all at once; they creep in so slowly, so unconsciously, that they are often scarcely perceived until he is upon the verge of ruin. Multitudes of unpleasant feelings arise which are attributed to a variety of causes, but they are seldom traced to their true source.

Truly, if there is a wretched being upon earth, it is the person who has habitually practiced self-abuse, even for a few years. It brings disaster and ruin

upon every part of the system; it drains away the life-power, the vitality, the proper elements of health and strength, and destroys the ability to grow and develop, and increase in beauty and vigor; it takes away the materials that are needed to produce a noble, high-toned, healthy, and happy human being; it crushes out the image of God, and stamps in its place that of the destroyer; it withdraws such an amount of life-force from the blood that every organ and tissue of the body is left so enfeebled and debilitated as to become an easy prey to disease. Self-abuse opens the door for consumption, dyspepsia, nervous debility, apoplexy, epilepsy, paralysis, insanity, and almost every disease from which humanity suffers.

It weakens and deranges the stomach, the liver, the kidneys, the bowels, the muscles, the bones, the nerves, the brain, and all the various organs of the body. It destroys the appetite so that there is little or no true enjoyment in eating or drinking. Sometimes the victim loathes food, at others he is not satisfied even after eating large quantities. I have seen persons in this condition eat nearly all the time, and yet crave more. I have known a patient eat five full meals before dinner-time, and then, because more food was denied him, he went to a barrel of offal and ate therefrom. The constant drain upon the system produces an unsatisfied but indescribable longing for something which neither food nor drink will supply.

The inordinate craving for spirituous liquors and tobacco, which is to-day so almost universal, is due, in a great measure, to the lack of vital force in the

system, resulting from sexual abuses. The defective organism longs for something to supply its need, and almost naturally the wine-cup and the cigar are sought; these drown, for a time at least, the sense of lack, but only to render it more intense in the future; and then the potation is renewed, and thus each vice helps on the other, till the path is surely entered which leads to irretrievable ruin.

Stimulants and narcotics fail most signally to satisfy the terrible craving; for self-abuse enkindles a flame which can not be extinguished! It opens the flood-gates of the passions, and ingulfs all that is pure and true! It makes a hell where Christ says "the kingdom of heaven is!" Ask him whose life-force has been exhausted in this direction, and he will tell you that his torments could not be exceeded by the tortures of hell! he will tell you that his thoughts are a consuming fire! his hopes and aspirations blasted as by the lightning's shock! his mind shattered and vapid, his whole life a constant burden, and his every duty an irksome task! He will tell you that his waking hours are filled with anguish, and his sleep disturbed by cursed and depraving dreams. Self-abuse is a sure road to the grave, which is often longed for as a haven of rest from the uncontrollable and never-ending sufferings of its victim.

This picture, full of horrors as it is, is not over-drawn; in truth "the half hath not been told;" nor would volumes contain all that might be said, all that *should be said*, upon this terrible and revolting evil. Truly, "there is no more degrading bondage than the *bondage of one's* own lusts."

We can not separate mind from body in the results of this soul-destroying vice, yet we would speak more particularly than we have yet done of its

INFLUENCE UPON THE MIND.

The dependence of mind upon organic conditions, upon cell-development of the brain—as stated in a previous chapter—is such that the effects of self-abuse are quite as apparent upon the mind as upon the body; and derangements here are often the first intimation received by friends that something is wrong in the beloved one.

The sufferer from this vice becomes listless, inattentive, indifferent; there is an inability to concentrate the mind, or apply it with any degree of vigor; want of interest in friends; loss of self-control; failure of memory, and difficulty of conducting conversation; the reasoning is disconnected, and oftentimes the mental powers entirely fail; the victim becomes diffident, bashful, and ashamed, and seldom looks people in the face; his love of books is lost, history becomes a blank, the glowing pages of romance charm no more, the poet's spell hath lost its power, music's witchery is dead, the beauties of art are passed unheeded by, the loveliest landscape is but an arid desert, and nature's most sublime endeavors fail to arouse the soul of him who has long been contaminated by this loathsome vice.

When man has once surrendered his conscience, his reason, and his will, to the control of lust, he is like a ship at sea without compass or rudder; he is at the mercy of the tempest-tost waves, in constant

danger of being ingulfed, and, except by some almost miraculous intervention, he must assuredly be lost.

Self-abuse is the

"Vile worm that gnaws
The root of all his happiness terrene, the gall
Of all his sweets, the thorn of every rose
Of earthly bloom, cloud of his noonday sky,
Frost of his spring, sigh of his loudest laugh,
Dark spot on every form of loveliness,
Rank smell amidst his rarest spiceries,
Harsh dissonance of all his harmony,
Reserve of every promise, and the if
Of all to-morrows!"

CHAPTER VII.

EFFECTS OF SELF-ABUSE UPON CHILDREN.

THE habit of self-abuse is practiced amongst girls as well as boys. Previous to the age of puberty the effects are very similar in both sexes, momentary excitement, followed by depression of spirits, and irritability, induced by the exhaustion of the nervous system.

After having indulged in this habit for a time, the child loses its bright and happy look; it becomes pale with a greenish tint, the eyes are sunken, and surrounded by dark rings; the vermilion of the lips is faded, the limbs are attenuated, the muscles soft and flabby, and both in form and feature the child has the appearance of being old and worn out.

Gradually, so gradually that the parents do not notice it, the mind becomes dull, the power of comprehension is diminished, the child sits listless, seemingly absorbed in thought, and is startled whenever suddenly addressed; all its motions are slow and heavy; it seeks solitude, that its vicious propensities may be indulged; it is obstinate, peevish, and irritable; shuns the plays it formerly loved, and becomes morose and taciturn. And these conditions may continue to the end of life, even though the habit had long been abandoned.

And thus sadly but surely does the worm at the bud sap the young life ere it is conscious of its own existence. All the efforts of sorrowing friends are insufficient to restrain the overwhelming tide of evil which is the sure inheritance of those who practice this terrible vice.

Dr. Acton, in his excellent work on the sexual organs, in noting the outward signs of self-abuse in the boy who is guilty of this sin, describes "his frame weak and stunted, the muscles undeveloped, the eye sunken and heavy, the complexion sallow and pasty, the face often covered with pimples of acne, the hands cramped and cold, and the skin moist. The boy shuns the society of others, creeps about alone, and joins with repugnance the amusements of his school-fellows; he looks no one in the face, and becomes careless in dress and manners, and uncleanly in person; his intellect is often of the lowest class, and, if his evil habits are persisted in, he may end in becoming a driveling idiot or a peevish valetudinarian."

Every boy and girl who is practicing self-abuse is tending toward just the conditions above described; and if the habit is not abandoned at once, it will surely lead to misery, ruin, and death: "Every indulgence of the sexual desire by children who have not attained their growth, is an unmitigated evil; an illicit pleasure, to be bitterly repented of in after years."

How different is the picture presented by the boy who has kept his sexual function unimpaired. His body is firm, vigorous, and elastic; his countenance rosy and healthy; his complexion bright and clear; his manners frank and candid; his spirits buoyant; his

memory quick and ready; every function of his body is properly performed; he has that firmness of will and purpose which give him a happy self-control; he has no cause for shame; and, as he feels his stature increase and intellect expand, his whole life is a joy, and his heart a fount of thanksgiving to the great Creator that he is permitted to exist.

EFFECTS UPON WOMEN.

The object of masturbation is the same in girls as boys, namely, sexual excitement; but the consequences of the vice are somewhat different in the two sexes after the age of puberty.

Women are not weakened by the loss of the spermatic fluid, but by the excessive excitation of the nervous system. Nervous prostration is, therefore, the first effect of this sin in females. In hospitals and lunatic asylums there are more women than men suffering from the effects of this terrible scourge. This is probably owing to the fact that the stronger constitution, the more active employments, and the less delicate nervous organization of men, serve to ward off the ill effects of the vice, so that they do not in such large numbers yield to the nervous and mental derangements consequent upon it.

These derangements, slight in the beginning, soon lead to derangement of the digestive function; spinal irritation follows,* and also spinal curvature; spasmodic symptoms are developed, and chorea, epilepsy,

* I have had numbers of young women under my care for spinal irritation brought on by self-abuse.

catalepsy, and convulsions are frequently the result. The charms of maidenhood are lost; the appearance of face and form, of mind and manners, is similar to that described as belonging to boys; and the changes are perhaps even more apparent in young women than in men, for their indoor and comparatively sedentary life, their habits, mode of dress, etc., are such as to hasten the evil day rather than retard it.

Females, although they do not lose semen, induce by this habit a discharge from the vagina which proves a terrible drain upon the system; this discharge, called "leucorrhea," or "whites," is often the beginning of the most dreadful and fatal diseases; it is the precursor of congestion, inflammation, ulceration, tumors, and cancers of the womb; it is very frequently induced by other means aside from self-abuse, for it follows in the train of all sexual abuses, and is often present as the result of inherited weaknesses; it is exceedingly debilitating, and, sad as it is, it is nevertheless true, that our American women as a class are almost universally afflicted with this exhausting loss.

The best blood of woman as well as man goes to the generative organs for the purpose of forming the new being; and, if it is lost by this constant drain from a million women, who can estimate how much lower we stand in consequence of this, both as regards physical and mental conditions, than we might have done had the life-forces of our progenitors been preserved intact?

CHAPTER VIII.

INVOLUNTARY SEMINAL EMISSIONS, OR SPERMATORRHEA.

HOW truthfully has Mr. Beecher spoken when he says:* "Young men come into life not knowing the meaning of their passions; without knowing the laws or the drift of their appetites. Many times through ignorance they fall into habits that drain their very life-blood and undermine their whole constitution. And when they come to years of discretion, so as to know what is wise and what is unwise in the care of themselves, the work is done, they are damned, and they can not be restored."

No "habit" so effectually "drains the life-blood and undermines the constitution" as does self-abuse; and, after this habit has been practiced for a time, the sexual organs become so weakened and so easily excited that the "drain" takes place in the form of *involuntary seminal emissions.* The life-principle is lost by means over which the loser has no control, and which, if not overcome, will finally seal his doom.

These emissions commence in the night, and are generally preceded or accompanied by a lascivious dream, induced, no doubt, by an excessive flow of

* See *Herald of Health for* July, 1867.

blood or nervous influence to the sexual organs ; for, upon whatever part of the body the thoughts are placed, there the flow of blood is increased ; and the thoughts of the masturbator are so constantly centred upon the sexual organs, to the exclusion of all other ideas, that the flow of blood to those parts is immense. His waking thoughts are full of unholiness, and his dreams, of licentiousness and lust, and he awakes to find that he has had or is having a free emission of semen.

The emission is at first accompanied by pleasurable sensations, and the poor, deluded victim imagines that he has an added source of enjoyment; for his ideas have become so degraded that this mere unnatural animal pleasure is his highest sense of enjoyment. Previous to this he has not, probably, realized the exhausting effects of the habit, and, of course, is not always alarmed at the involuntary action of his organs. He may still continue during the day the voluntary practice, but it is not long before he finds that these involuntary losses become more and more frequent, with less and less sensation of pleasure; and as the pleasure subsides, an exceedingly disagreeable sensation takes its place, which is very exhausting both to mind and body.

At first strong erections accompany these discharges, which do not occur oftener than once a week, perhaps, or once in two weeks; but after a time the erections subside, and the emission takes place without either dreams, erections, or sensations of pleasure; and they gradually become more and more frequent until they may occur every night, and in

several young men whom I have had under my charge they would occur two or three times in one night.

The genital organs often become so morbidly sensitive that emissions occur upon the least excitement in the daytime. I have had patients who could not look upon a woman without violating the seventh commandment, for he "committed adultery with her already in his heart." I have had those who would have emissions while at stool; the bowels are generally constipated, and the effort necessary to evacuate their contents often produces an emission. Semen often passes with the urine, or just as urination ceases. Some patients can not rock hard in a rocking-chair, or ride on horseback, without producing emissions; and some there are in whom the chafing of the clothing is sufficient to produce a similar effect.

If every boy in the land, who is just beginning the practice of self-abuse, could be made fully to understand that this habit would soon produce such a weakness and irritation of the genital organs that they would act involuntarily upon the least excitement, or even when they were asleep, and they could not stop or control this by any effort of the will, and that these involuntary discharges would finally exhaust their vitality, stunt their growth, destroy digestion so that the constant natural waste of the system could not be repaired, root out their manhood, render them incapable of taking pleasure in any thing in this life, and, in short, crush them physically, mentally, morally, and spiritually, both for time and for eternity, it seems to me that it would be an argument so forcible that they would at once abandon the vicious practice; and, in-

stead of one child contaminating a whole street, or school, or village, as is often the case, they would become pure themselves, and warn others of the fatal dangers arising from this vile and sinful habit.

Some physicians have stated that seminal emissions are "natural, even to healthy men," and that it is an indication of "strength and vigor of the sexual organs;" and thus they attempt to solace their suffering patients by such logic. A more fatal error than this could not be disseminated.

It is true that very many men, full-grown and married, who appear healthy and vigorous, do occasionally have seminal emissions involuntarily. But it is because these organs have either been abused in early life, or sexual intercourse has been indulged in to excess, till the parts have been so excited that they take on involuntary action, which is always an indication of a diseased condition of any organ over which we usually have control.

A man, healthy in every respect, who has lived a temperate life, and never abused his sexual nature, would no more have involuntary seminal emissions than the animals do. And, consequently, this condition tells too truly a tale of the vices of the subject.

There are very many men in every walk in life who are afflicted with this evil; yet, as they are seen about their daily duties, no one, unless accustomed to observe these things, would suspect that such conditions existed.

Some men who appear strong and vigorous have suffered indescribable agonies from this source. They *are too proud* to let their friends know of it; they

will not even consult their family physician, and they live and suffer on without complaint; but their lives are rendered miserable by this incubus hanging upon them. Many a man of independent fortune would gladly give up all his wealth to be rid of this terrible scourge.

I am often consulted by this class of sufferers, and almost invariably find that the evil is grounded either upon self-abuse or sexual excesses.

Perhaps I can not better substantiate my statements than by giving extracts from a few of the numerous letters I am constantly receiving from all parts of the country, written by the victims of this vice.

A. B. writes: "I am the subject of that vile habit, self-abuse. Commenced when but fourteen years of age. Continued it till eighteen, when I saw that it was hurting me and left it off; but I had practiced it so long that involuntary emissions set in, and I have had them ever since. Am now twenty; have been well all but this, but am now beginning to go. I have severe palpitation of the heart, am very nervous, and my sexual organs have not grown any, but have wasted almost entirely away. Can you cure me? Do tell me that you can by return of mail."

Another who had "constant emissions" writes: "I am exceedingly nervous, with trembling of the hands. I have a constant fear of death, which the least pain increases; am very much afraid of thunder and lightning; and at times feel so miserable that I care not whether I live or die. O dear doctor! for the love of God, do what you can for me! I forgot

to say that I have periodical symptoms of fainting, especially when sitting in church or lying in bed."

Another says: "Dear doctor, after a lapse of several months, I am before you again for advice. Your advice how to take the swelling and soreness out of my testicles *acted like a charm!* I now write to give you a full statement of my case. Should have done it before, but hoped to recover sufficiently to be able to come to you and have the advantage of your skill, and the means of carrying out your advice. I do hope you will now tell me how I can treat myself till I can patch up enough to come to your Cure.

"I am told I have disease of the prostate gland; have great difficulty in urinating, continual discharge of yellowish matter or semen, burning at the anus, and a blubbering and uneasy sensation between the anus and testicles; but I suffer most from nervousness; have such a ringing and blowing in my head, particularly the back part of it, that I can not walk without staggering. Have at times a twitching and jerking over my whole body. My heart palpitates in a manner that is frightful to me.

"I presume you suspect the cause of all this. I think it is the result of self-pollution commenced at about twelve or thirteen years of age, and kept up till seventeen when I left it off at intervals, but did not quit it entirely until about twenty-five; and from that time I have had seminal discharges sometimes before and sometimes after urinating; sometimes once or twice a week, sometimes every day or two, and frequently several times a day. These are occasionally attended with a considerably painful sensa-

tion. This morning, before urinating, I passed several drops of blood mixed with semen, and, after it, a considerable discharge of semen. Am thirty four years of age, weigh one hundred and sixty-four pounds, have flesh enough, and a good appetite.

"Now, doctor, do tell me what I shall do to put myself in a condition to come to you.

"Truly yours, Address" C. D.

E. F. says: "I am troubled with spermatorrhea of seven years' standing. Am unable to attend to business; left lung has been in very bad state for three years, so that I have raised blood several times. Now, I want your candid opinion whether I can treat myself at home under your advice, or whether it would be necessary to come to you; or is my case a desperate one, past all cure?"

G. H. says: "I am much troubled with nervous debility as the result of self-abuse when I was young. Am now over forty years of age. I wrote you about two or three years ago when I was almost gone. I followed your advice and have been a great deal better; still I have a great many bad symptoms; have passed through all the symptoms of nervous debility, and diseases of the sexual organs which arise from self-abuse. My great trouble now is, want of power in the sexual organs and nervous dyspepsia. Have a voracious appetite, and am constantly overeating, so that I get entirely out of heart. I often break down my stomach and bring on a bad spell, during which I am almost entirely impotent; feel as though I were all wilted away to a kind of flabby skin and flesh. Very weak in the limbs," etc. etc.

"Now, please tell me, do you think you could do any thing for me either at your Cure, or by sending me a prescription? If I come, you could at least examine my case, and perhaps give me some encouragement, for at times I am almost in despair. Please answer immediately, and tell me what you think best for me to do."

I. J. says: "I am unmarried, twenty-four years old. When thirteen or fourteen, I learned from evil companions the habit of self-abuse, but, finding that it *was* evil, I left it off at eighteen, but suffered from involuntary seminal emissions from the age of about seventeen; have suffered from convulsive movements of the arms, mostly the left one, and sometimes of other parts of the body, so that I would fall down, and once, after shaking violently, I fell senseless to the floor. At first I used to be troubled only in the morning, and when excited or confused, but have been much annoyed during the past winter. Have taken drugs, but with no benefit; have always been troubled with heartburn and spitting acid from the stomach."

K. L. tells of a "painful sense of bashfulness and timidity in presence of company on being spoken to, and especially at table. This terrible diffidence comes upon me like a spell, and makes me stammer. My head seems splitting, my face turns red, my heart palpitates, and I am no longer, for the moment, myself. Pray, what is the cause of this, and what the remedy? . . . .

"What is the cause of *nocturnal dreams*, and what *will cure* them?"

This young man's diffidence prevented his telling even me that he had involuntary emissions, but the fact is self-evident.

A mother's aching heart appeals for hope for her "dearly beloved and only child, a son of nineteen years; a frail, finely organized, sensitive boy; is scrofulous, has had typhoid fever and congestion of brain, swellings of neck, pain between the shoulders, and pain or nervous distress in the ankles and calf of legs, almost excruciating. At the place where the pain is felt between the shoulders two of the bones are standing out some, and one is depressed; his nights are sleepless; much distress in the head, front and back; his urine contains a mucus all the time, which the doctor says is scrofula, but it is much more apparent after a nightly emission, for I *must pen the direful words* that for about three years he has had these. He inherited a WEAKNESS, we think —a sad transmission from a father—and working, lifting, etc., as he has been obliged to do, induced the emissions. The terrible exhaustion, noises in head, and pains, come from the emissions; his nervous system is involved, *but not his mind!*"

Then comes much more of the poor mother's heart-wailings, and she says:

"He was ignorant of their nature, and, being an only child, quiet and secluded, away from any male relative, he thought it was something that would wear off; but, O my heart! had I known of it, or known half I now do of its nature and results, it should long ago have been attended to. He has always had much heat and scalding about the penis, even from a babe.

Tell me, I pray, what I best do for my beloved one! Please do interest yourself as though your own dear flesh and blood were thus, and tell me *can you aid him?*"

M. N. says: "O doctor! I come to you as a last resort! I have read all the books I can get, hoping to find something that would help me to get rid of the disease I am suffering from, without telling any one about it. I have done every thing that could be done; I have spent many a dollar, but of no avail. If you can give me no relief, I may as well give up and wait patiently till death shall relieve me of my sufferings.

"I have had a disease ever since I can remember. *I firmly believe that the disease was in me when I was born.* I am now nineteen years old, have discharges every three or four nights, and always wake up soon after and feel faint and very weak. I have very frequent erections both night and day. It seems as though I wanted something to hold my testicles up; I feel very weak in the back, with a dull aching of the head nearly all the time. I can not walk straight, but kind of wiggle from one side to the other, and my sexual organs feel dull and heavy.

"Now, doctor, I have spoken very plain to you, for I feel that I *must* have something done to relieve me, and, if you can help me, just tell me so, and I will send you the money before you tell me what to do."

A theological student writes: "I am twenty-three years old. Member of senior class in —— seminary; have been troubled six or seven years with nocturnal emissions, the result of self-pollution in early life.

Both my testicles drop down very low, and have the appearance of a red skin bag, covered with large veins, with two round stones at the bottom. In the region of the testicles I perspire profusely, and the perspiration has a very bad odor; this has troubled and shamed me many years." After giving many other symptoms, he says: "I never feel well; but I do not know whether to refer it to these conditions, or to my stomach, which for four years has been very troublesome, often refusing to retain food.

"Am troubled with depression of spirits, for which I have no cause whatsoever. Am suspicious and jealous without reason; am subject to hot flushes in the face. Lascivious thoughts often insinuate themselves into my mind. I have never read corrupting books, and the nature of my study is of the highest and purest character. It puzzles me to know whether impure fancies enter my mind first and give rise to desires that end in nocturnal emissions, or whether it is the yearning of the diseased parts that induces lustful thoughts. My penis is sometimes alarmingly small, and the outer skin shriveled; my memory is not as good as formerly; is this the result of my disease? I have consulted physicians and devoured their potions, but am not in the least benefited by them. I do hope I may get relief at your hands.

"Address —— ——."

Another who has successfully passed through his studies for the ministry finds himself "utterly prostrated by the exertion of writing and delivering a sermon. Commenced self-abuse at seventeen, not knowing the terrible consequences with which I am

now too familiar; continued it a year and a half almost daily, until, having read upon the subject, I left it off; but the genital organs were so weakened that seminal emissions commenced almost immediately, and from that time to this, about nine years, I have suffered from this 'living death.' I thought perhaps marriage would be a benefit, and so married, but have never been able to perform proper sexual intercourse, and at present I should think I am nearly impotent, if not quite. I must be cured if it is possible, for at present life is hardly worth living for. If I had known any thing about your Institution, I should have come to you before this. Please write soon, and address ——— ———."

O. P. says: "I, through ignorance, have sinned, and now I suffer the consequences. There is a question I am asking myself daily, How and when shall I be well? O God! how glad would I be could I once more be freed from this tormenting, soul-destroying, and wicked disease, 'seminal emissions!' I have repented, but there is no forgiveness. At the age of fifteen I commenced that disgraceful habit, self-abuse, and at twenty this complaint manifested itself. Since that time I have been fighting with it. Am now twenty-six years old. My life will be a lottery unless I become entirely cured; I am single; a farmer by trade; at home with my parents, and I work according to my strength. . . . . Now, please, let me ask you, as an honest boy, what to do?"

One in the dark waters wails thus: "Suppose you were struggling for life in mid-ocean with a vessel *sailing in sight*, having plenty of room to accommo-

date you, and plenty of expert swimmers to come to your rescue, what would you do under the circumstances? Would you not exert *all your strength* to gain the floating refuge, and cry for assistance with all the intensity of agony and horror of feeling inspired by your condition? Just with such feelings do I send out my soul to you in this letter. I am perishing, miserably perishing in body and soul, and *you* are *at the helm* of that great and noble ship which I *wish* to board, and *must* board, or sink beneath the waves of temporal, and, I fear, eternal ruin. I beg you to listen to a brief sketch of the cause of my unparalleled distress! I was reared on a farm till eighteen years of age, then took charge of a school; at twenty-one began to read medicine. After little more than a year I took sick of nephritis; spine became affected, sore throat, and extreme nervousness. More than a year passed before I could dress or undress, rise up or lie down, without assistance. Took monstrous quantities of monstrous drugs, which rendered me doubly monstrous in body and in mind. Since that period I have been a wretched invalid; the drugs on which my system was long dependent produced a clamor for stimulants which I have gratified ever since in the form of highly-seasoned food. Never was a drunkard or opium-eater more shackled by *Satan* than I am by *gluttony!* I am always hungry, always eating, always repenting, always mocking God with false promises, sinking deeper and deeper into the gloom of despair and *utter irresolution*, and gathering in upon my soul the elements of consummate, eternal woe. The remembrance of what I once

was, what I hoped, and aimed, and strove to be, and what I *now am*, and the shoreless, fathomless woe that awaits me unless my *physical conditions can be changed;* the anticipation of *this*, and the remembrance of *that*, scorches my soul as with hell-fire every day of my life."

And thus the letter goes on, and, after describing his condition, he proceeds to say: "I know that I am lost, and that forever, if not soon put under the influence of redemptive measures. If you *can* and *will* receive me under your care, and enable me, by your *example*, your *encouragement*, and your *skill*, to regain such health as to render me capable of sustaining myself, *I will work for you as long as I live!* O Doctor! in an agony of soul I implore you to commiserate my case, else I can do nothing but lie down on the brink of helpless, hopeless ruin! . . . . I have read several water-cure books, and am as fully persuaded of the correctness of the Hygienic theory and practice as I am of the redemption of man through Christ. If I was well, I would spend, and be spent, to impress the great truths you preach upon the minds and consciences of the people. I am called a 'fool,' a 'cynic,' an 'opposer of the arrangements which God has made for the removal of disease,' simply because I refuse to take drugs! Oh! had I known there was a better way in the beginning, I would not to-day be the slave of a DEGRADING VICE, destitute of moral energy, a poor, blasted, self-abhorred, *self-abused*, God-forsaken wretch! O Doctor! for the sake of Him who sacrificed his own life to save the lost and *helpless*, let me become the recipient of your care *and skill!*"

These letters need no comment. You who have read this book thus far will appreciate them. And when I tell you that these tales are but a sample of what I am almost daily learning, both by letter and in my private office, you will not wonder that I felt the necessity of putting before the public a warning word concerning this dreadful evil.

CHAPTER IX.

MANIFESTATIONS OF SELF-ABUSE.

THE effects of self-abuse, as manifested upon its subjects, seem to arrange themselves into four classes, each partaking, in a measure, of the symptoms of others. In the first class the GENITAL ORGANS are most affected; in the second, the DIGESTIVE APPARATUS; in the third, the SPINAL CORD; in the fourth, the BRAIN.

GENITAL FORM.

In this form, some or all of the following symptoms will be exhibited: An uneasy, disagreeable sensation in the genital organs; pain in the testicles; spermatic cord elongated, allowing the testicles to hang much lower than natural; the scrotum is weak and flabby, and its veins enlarged; shrinking and withering of the penis and scrotum, and perhaps extreme sensitiveness to touch; erections and discharges produce little or no pleasure or sensation; emissions are both nocturnal and diurnal. Such cases usually become entirely impotent, for they either so completely lose all sexual power as to become incapable of having erections, or, if erections take place, the weakness is so great that an emission occurs before sexual intercourse can be accomplished.

Life is bereft of all its charms, and such persons not only lose all interest in the higher sources of enjoyment, but the sexual instincts are entirely destroyed, and the poor sufferer bears about with him a worse than living death.

DIGESTIVE FORM.

Those in whom the digestive apparatus is the part most deranged will exhibit great disturbance in the action of the bowels; severe constipation is generally present, though the opposite condition may obtain, and there is sometimes an alternation of constipation and diarrhea. There may also be derangements of the bladder, incontinence of urine, and diseases of the kidneys, such as diabetes and Bright's disease. The appetite becomes morbid; there is acidity of the stomach, derangements of the liver, heartburn, palpitation of the heart, indigestion in its worst forms, decayed teeth, gray hair, baldness, catarrh, sallow countenance, sunken eyes, haggard look, despondency, melancholy, and hypochondria. The system feels the want of sustenance, but is never satisfied. The victim, although he may be eating enormously, gradually becomes emaciated, and the friends wonder what can be the cause of all this trouble. If he has no cough, the doctor satisfies the world by saying he has "consumption of the bowels, or marasmus," which is only too true; but most often the lungs become affected, and the poor, self-abused, self-despised sufferer fills a consumptive's grave.

SPINAL FORM.

In the spinal form, there is excessive irritation and

excitability of the spinal cord; rheumatic pains through the hips and lower limbs; weakness and often numbness of the legs; a sense of heat in the lower part of the spine, sometimes accompanied with severe pain and inability to move; paralysis of the lower extremities, spasms, and epileptic fits.

I have had several cases of epilepsy which I could trace directly to this vice. Some of these were from the first families in the country, whose parents never surmised the cause of the terrible calamity till I disclosed it to them.

One young man was brought to me in whom epilepsy was developed while away at school. His parents and teachers supposed it was induced by overtaxing the mind with study. Suspecting the cause to be self-abuse, I interrogated him, but he was unwilling to admit it; still believing my opinions to be correct, I placed a close watch over him, and he was soon caught in the practice. The habit had acquired such control that he could not voluntarily restrain himself; although he improved while under my care, yet after he left me he continued the habit until he finally died in an insane asylum.

Dr. Davis, in his recent work on surgery, says: "Masturbation affects the spinal cord, occasionally increasing common sensation until it becomes painful. It also impairs the function of the nerves of motion. We have seen the lower limbs badly distorted as a consequence of this habit in children. Spinal irritation in girls and women is, in a majority of cases, due to self-abuse."

CEREBRAL FORM.

Those persons in whom the brain and nervous system predominate over the muscular and digestive, will usually manifest signs of mental disturbance; the thoughts continually revert to the sexual organs and things pertaining to them; lascivious images and morbid imaginations constantly haunt the mind. It may be diverted for a short time to other things, but it soon falls back into its accustomed channel, and becomes listless and powerless as before.

The victim loses the ability to fix the thoughts or to concentrate the mind, and has but little power of self-control in any direction; there is dullness of the eye, with no expression of life or vivacity; the vision becomes dim and indistinct; the hearing dull, and all the senses are blunted in their action; the voice loses its manly tones, and becomes feeble, rough, broken, or squeaking; the countenance presents either a bloated, coarse, and harsh expression, or it may become thin, angular, and expressionless; there is roaring in the ears, with dullness and a disagreeable sensation in the upper and back portions of the head.

As the difficulty progresses, and the victim awakens to a sense of his crime, he becomes morbid and morose, dwelling constantly upon his ruined condition. Conscience goads him to despair, and, with the constant drain kept up by the seminal losses, he grows weaker in body and mind, and falls an easy prey to temptation in other directions; he is almost sure to be led into intemperance, and next comes some violation of civil laws, perhaps a crime the commission of which he has no controlling power to resist, and so

he goes on till he ends either in idiocy, insanity, suicide, or the gallows.*

The reports of all insane asylums show that these institutions are filled with victims of this unparalleled evil. Of many a young man it might be said as a friend says to me: "A neighbor of ours, a young man of promising intellect, became insane, and was placed in the Brattleboro Asylum. After a lengthened stay he was so much recovered as to be taken home; but, beginning to relapse into his former condition, he finally told his mother that she must tie his hands to the bed-posts at night, for that was the way they did at the asylum." What must have been the feelings of that mother, who had never before suspected the cause of his insanity! "She immediately informed her husband, and their desire to save others led him to speak to several boys upon the subject, and he found that there was not a young boy in the immediate neighborhood who did not *know* and *practice* the vice."

Many a young man is compelled to leave school or college, and renounce his plan of obtaining a liberal education, and his friends sympathize and say, "What a pity!" "He has studied too hard!" They may well say, "What a pity!" but it *is not* "because he has studied too hard!" It is because his *vital stamina*, his *brain*, and *nerve-power* are *all exhausted by seminal losses!* And there is many a student of whom statements similar to the following might be written: "A

* We have personal knowledge that a man recently hung for murder in Philadelphia, was subject to epileptic fits, brought on by self-abuse.

young man studying for the ministry boarded with a friend of mine, and not a morning passed but his night-shirt was found saturated with seminal discharges. No one dared say any thing to him about it, and he was soon obliged to give up his studies, went into a decline, and died."

Let no one fear to speak with trumpet-tongue whenever and wherever they see signs of this sad condition; for it may not yet be too late to save some from the fearful end they are fast approaching.

This same evil is the cause of a large majority of the suicides of the age. The brain and nervous system become so deranged in their action that the love of life is lost, and the embarrassments of business or the trials of domestic life—which trials arise, in ninety-nine cases out of a hundred, from abuses of the sexual function—afford sufficient excuse for the violent completion of the act of self-destruction, commenced years before.

CHAPTER X.

PREDISPOSING AND EXCITING CAUSES OF SELF-ABUSE.

THE principal influence which leads to this frequently uncontrollable and almost universal abuse of the sexual function may often be traced out in the history of parents.

The father was, perhaps, born with strong sexual passions which have never been controlled, and the mother may have inherited similar conditions. They have married without any appreciation of what true marriage is, and too often solely, or principally, for the gratification of the animal passions; for *lust*, and not for *love!* The child is begotten in mere passion! The father transmits his propensities to indulgence, along with the excitement and irritation of the sexual organs arising from those propensities; and not only this, but the sexual passion is indulged during pregnancy, which causes the mother to transmit doubly of the direful ill to the offspring within her womb, while at the same time the nervous force expended detracts just so much from the rights of the child to inherit a strong, well-balanced, and healthy organization.

Every orgasm expends of the mother's vitality a

portion that should go to nourish and develop her babe. Very much of the weakness and lassitude experienced during pregnancy is due to the exhaustion consequent upon the sexual embrace, and the forming child must suffer from its effects; for the mother can not impart what she does not herself possess, health and strength, with elasticity of mind and earnestness of purpose.

Children are born with passions of which they neither know the meaning, nor that they should be controlled, and children's children take up the curse and bear it on till they are powerless to beget, bring forth, or rear! and then, when it is all too late, they look around and wonder whence the strange fatality. "The iniquities of the parents shall be visited upon the children unto the third and fourth generation." No decree of the All-Wise was ever more fully verified than this; and in no respect does it work surer ruin than in regard to sexual abuse.

The manner in which children are reared and educated has also much to do in developing an irritability of the sexual organs, and is a predisposing cause of self-abuse; the food and drink, habits of cleanliness—or its opposite—dress, associations, etc., all have their influence upon the child, and tend either to develop or overcome the inherited tendencies of the sexual organization.

Feeding children upon pork, gravies, eggs, pastry made of lard, salt meats, with mustard and pepper, rich pies and cakes, spices, cloves, and other excitants; candies and sweetmeats, vinegar, pickles, tea and coffee, and every thing of this description, eaten

at all hours of day and late at night, tend to fire the blood, derange the functions of the system, excite the nerves, and bring on a precocious development of the sexual passion.

The skin, too, with its millions of little sewers, by which God intended the purification of the system to be carried on, must be kept clean, or the impurities are dammed back, and the internal organs become deranged in consequence; and, wherever a predisposition to excitability of the sexual organs exists, those organs must suffer and become more irritable still, from habits of uncleanliness. Weakness of the sexual organs is often induced and increased by the inattention of mothers and nurses with regard to changing the clothing of infants; they are allowed to go wet and soiled, thus irritating and chafing the tender parts, until this becomes a strong excitant to self-abuse.

Sleeping on feather-beds and feather-pillows, in close, unventilated rooms, is another cause of weakness, and, therefore, aids in inducing this vile practice. Children are often initiated into the habit of self-abuse by sleeping with libidinous servants; and many a man and woman might say as a patient writes to me: "I curse the time when I slept with a servant of impure mind, who led me to habits of vice from which I have suffered ever since." Little babes acquire the habit of masturbation from nursery-maids, who frequently play with the genital organs to keep the child quiet.

Confining children in-doors; compelling them to sit on hard benches, with their toes scarcely reaching

the floor, in ill-ventilated school-rooms ; low, vulgar stories upon subjects relating to the sexual function, which many young men and boys, yes, and *old men too!* are so fond of relating to excite the imagination and arouse the curiosity of all who listen to them ; giving children false impressions as to how they were born—and this is as often done by parents as by others—and of the nature and use of the sexual function ; reading low novels and obscene stories ; looking at obscene pictures—all tend to excite the imagination, and arouse and pervert the sexual instinct.

Among the more immediate exciting causes are : constipation ; worms in the intestines, especially ascarides, or pinworms in the rectum ; an accumulation of filth and sebaceous matter around the glans penis ; retention of urine beyond a proper time ; eating late suppers ; using alcoholic stimulants, tobacco, etc.; sedentary occupations, and certain employments which require such motion of the limbs as to cause friction of the thighs upon each other, such as working a lathe, treadmill, sewing-machine, or playing musical instruments that require this action—all these motions cause a determination of blood to those parts, which will inevitably occasion more or less nervous excitement of the sexual organs. Handling of the genital organs has also a tendency to cause a flow of blood in that direction, as does keeping the thoughts upon subjects of a sexual character.

Talking to children about "sweethearts" and "lovers" is a fruitful cause of premature excitement of the sexual system, and often leads to self-abuse.

as well as to promiscuous sexual indulgence. I am often horror-stricken at the lightness and levity with which these seeds of damnation are sown in the minds of children. Parents and others who sow such seed may thank themselves for the fruit thereof.

CHAPTER XI.

PROMISCUOUS SEXUAL INDULGENCE.

THE evils arising from promiscuous sexual indulgence are far less ruinous mentally, and, being less universal, are probably less destructive physically, than those arising from self-abuse. Yet, as a result of promiscuous indulgence, society groans to-day beneath a burden of physical diseases, of mental depravity, and of moral corruption that is crushing and cursing the race.

Aside from the private, infectious diseases from which persons of both sexes are suffering, diseases arising from venereal poisons, which contaminate the blood, rot the flesh, corrode the bones, and literally *eat up alive* their victim—aside from these, I say, there is an innumerable host of difficulties resulting from the great draft upon the vital forces of those who indulge in this way, which is sapping the enjoyments and rooting out the pleasures from every thing that makes life desirable.

Men full of passion argue that nature has given them sexual desires thus strong, and, therefore, it must have been intended that they should be gratified; and that it is right and lawful that the gratification should be obtained whenever and wherever it may be.

found; but after they have contracted loathsome diseases, and the entire physical being is exhausted and ruined, they come to a different conclusion, and find that it is absolutely necessary to practice self-control. After the penalties for the violation of sexual law have been inflicted, they are ready to consider the nature of the law, and to admit that their strong sexual feelings are the result of perverted sexuality, either inherited, or developed by bad habits in early years.

"There is a way which seemeth right unto a man; but the end thereof are the ways of death."

As well may the dyspeptic plead that his morbid appetite should be gratified, or the drunkard that the flame within him should be fed with more fire, as the sensualist that his passions should be permitted to have sway.

The world was once destroyed on account of its licentiousness, and has been continually cursed with all sorts of loathsome diseases, both of a special and general character. Yet the lesson of obedience to God's laws is still unlearned. Men do not yet know that their derangements, their diseases, their sufferings, their miseries, are penalties which follow the violation of the fixed and eternal laws God has established for the government of man's existence, and the maintenance of his happiness upon earth. They have not yet learned what Solomon so graphically delineates, that

"The lips of a strange woman drop as an honeycomb,
And her mouth is sweeter than oil:"

"But her end is bitter as wormwood,
'Sharp as a two-edged sword.
'*Her feet go down to death;*
'*Her steps take hold on hell.*"

They have not obeyed his admonition:

"Come not nigh the door of her house,
'Lest thou give thine honor unto others.
'Lest strangers be filled with thy wealth,
'And thou mourn at last
'When *thy flesh and thy body are consumed.*"

And also:

"Keep thee from the evil woman,
'From the flattery of the tongue of a strange woman.
'Lust not after her beauty in thine heart;
'Neither let her take thee with her eyelids.
'For by means of a whorish woman a man is brought to a piece of bread;
'And the adulteress will hunt for the precious life.
'Can a man take fire in his bosom and not be burned?
'Can one go upon hot coals and his feet not be burned?
'So he that goeth unto his neighbor's wife.
'Whoso committeth adultery with a woman lacketh understanding:
'He that doeth it destroyeth his own soul.
'A foolish woman is clamorous:
'She sitteth at the door of her house,
'To call passengers
'Who go right on their ways:
'Whoso is simple let him turn in hither;
'And as for him that wanteth understanding, she saith to him,
'Stolen waters are sweet,
'And bread eaten in secret is pleasant.
'But he knoweth not that *the dead are there,*
'And that *her guests are in the depths of hell.*

The "Wise Man" still further says:

"Say unto wisdom, Thou art my sister;
'And call understanding thy kinswoman;
'That they may keep thee from the strange woman,
'From the stranger which flattereth with her words.
'For at the window of my house
'I looked through my casement,
'And beheld among the simple ones,
'I discerned among the youths,
'A young man void of understanding,
'Passing through the street near her corner;
'And he went the way to her house,
'In the twilight, in the evening,
'In the black and dark night:
'And behold there met him a woman
'With the attire of an harlot;
'So she caught him and kissed him,
'And with an impudent face said unto him,
'I have peace offerings with me;
'I have decked my bed with coverings of tapestry,
'With carved works, with fine linen of Egypt,
'I have perfumed my bed with myrrh, aloes, and cinnamon.
'Come, let us take our fill of love until the morning:
'Let us solace ourselves with loves.
'With her much fair speech she caused him to yield,
'With the flattering of her lips she forced him.
'He goeth after her straightway
'As an ox goeth to the slaughter,
'Or as a fool to the correction of the stocks;
'*Till a dart strike through his liver;*
'As a bird hasteth to the snare,
'And knoweth not that it is for his life.
'Hearken unto me, therefore, O ye children!
'And attend to the words of my mouth.
'Let not thine heart decline to her ways,
'*Go not* astray in her paths.

'For she hath cast down many wounded:
'Yea, many *strong men* have been slain by her.
'*Her house is the way to hell,*
'*Going down to the chambers of death.*"

Among the evils arising from promiscuous sexual indulgence, we find exhausted vitality, shortened life, and liability to every form of disease in general, besides the endless train of special diseases which are the accompaniments of such indulgences. Among these latter are the poisons of gonorrhea and syphilis. I have seen persons whose genital organs were entirely destroyed by venereal poisons; I have seen the eyes eaten out, the nose rotted away, and the skull decayed so as to expose the brain to the size of a man's hand; I have seen corroding ulcers, large as a dinner-plate, eating the flesh in different parts, and also those of smaller size about the generative organs, groins, nose, throat, legs, arms, and, in short, all parts of the body. I have seen such disgusting sores upon the face as would almost make you sick to look upon.

Let all those who have a propensity to indulge in promiscuous sexual intercourse visit the hospitals in our large cities, and see for themselves the poor victims of these degrading vices; and the contemplation of its fruits must surely convince them that they can not with impunity indulge in the promiscuous gratification of the sexual passion. They can not fail to see that nature, as well as the Bible, condemns licentiousness, so that even disbelievers in the latter are most sacredly bound, by nature's immutable laws, to live in continence with regard to sexual things.

Beware, O ye thoughtless and passionate young men and women, beware how you commit this sin! for, even though you stand not in fear of God or man, even though you respect not purity and chastity, consider, at least, your own danger, and refrain from inducing this terrible curse! for, when once the system becomes contaminated with certain forms of venereal poison, it is literally impossible ever to completely eradicate it. It may, for a time, be suppressed by counteracting influences; but, when the victim imagines himself free from its accursed evils, it breaks out in some form, perhaps more aggravated than ever, to blast his hopes and make his life more bitter than before.

And the evil is not alone to the author of the crime, but is handed down from generation to generation, destroying the vital stamina, and blasting the happiness of all upon whom it is entailed. Beware, then, lest your children and your children's children fling back the fiery venom in your face, and with curses loud and deep denounce you as the author of their miseries, their crimes, their death!

CHAPTER XII.

MATRIMONIAL EXCESSES.

A LARGE majority of mankind seem to think that the marriage ceremony is a full license for sexual indulgence; and that, in the eyes of the civil law, in the opinion of society, and in view of moral obligations, this rite bestows the privilege of gratifying the sexual desires to the fullest extent. They even go so far as to plead that Christianity sanctions this, and thousands of professing Christians die yearly from diseases induced solely by the practice which this belief engenders.

The multitude of evils growing out of such ideas, the tales of sorrow, suffering, and woe which wives and mothers could unfold, and which children, with their dwarfed, deformed, and diseased bodies, and weakened, shattered minds, so sadly testify to; the extent to which vitality has been impaired, diseases of various forms begotten, and life prematurely cut short, from sexual indulgences in married life, can never be fully known, save to Him who knoweth all things, and knowing, either sanctions or condemns.

Dr. Acton says: "The exhaustion of nerve-power, the draining of the best life-blood by seminal losses,

the influence upon the constitution, life, and health, is much the same whether the indulgence occurs in or out of wedlock, whether produced by natural or artificial means."

There are very many married people who have lived continently before marriage, but, as soon as they are wedded, indulge in sexual intercourse day after day, neither party dreaming that this is an excess which the system can not endure, and which is often to both parties simple ruin. This course is continued till the health becomes impaired; and when, at last, medical assistance is sought, they are thunder-struck at being told that their ailments are the result of matrimonial excesses! They can not realize that they have been guilty of great and even criminal excesses in the indulgence of the sexual passion. They do not seem to know that God in forming their bodies established laws by which they should be governed; and that a violation of these laws has brought upon them its penalties, which they must inevitably bear.

The long train of diseases and sufferings consequent upon these excesses are too numerous to be mentioned here; but a majority of the diseases incident to the female organs, such as inflammations, ulcerations, displacements, tumors, cancers, etc., most commonly have their origin in sexual abuses, and are quite as liable to be begotten in married life as by abuses in single life. Little girls are born with a transmitted tendency to these diseases, and even the slightest exciting causes often serve to develop them. Very much of the nervousness and hysteria so common among women arises from abuses of the sexual

function: in single life it is often the result of excitement of the sexual organs, induced by reading "love-sick" novels, and cherishing lascivious thoughts, while in married life it is from the overtaxation of the nervous system by marital excesses.

I know the heart-history of many noble, high-toned women, whose whole being revolts at the *use to which they are put!* Yet their ideas of domestic peace are so exalted that, loyal and true, they submit themselves a constant sacrifice, and, by the mere force of will, keep alive the fire of love within their tortured souls; living martyrs are they, daily enduring a fiercer ordeal than any to which the Christian martyrs were subjected. Many of these husbands are all the wife could ask, except in this one thing, and never dream but that they love those whom they have promised to "honor and cherish;" but it is a love so full of selfishness that it ceases to be true.

Many men argue that "love between husband and wife would die out but for the constant indulgence of the sexual passion." It is false! The love that restrains indulgence within the limits of the sexual law, that seeks to deny itself for the happiness of the being beloved, is infinitely more pure, more holy, more intense, more lasting, than that which seeks a lustful gratification, and forces upon its object tokens which she loathes; while the love of a wife for the husband who recognizes and obeys the laws of his being in these things is beyond all power of expression. Her deepest respect and highest reverence are his, and her very soul flows out in love for him, inasmuch as he presents pure and unsullied the image of *God.*

But the number of women whose love survives the unhallowed test of sexual abuse is small compared with those whose respect and reverence die out, whose love loses its beauty and its power, whose hearts bleed and faint, and bodies grow weak and sick, until nervous irritability and fretfulness take the place of the love-words and love-tokens which should form a goodly part of woman's life. And thus the unhappiness, the unkindness, and the petty bickerings so frequent in the home circle are, almost without exception, the result of marital excesses. The husband whose love for the wife has become degraded to mere lust for the woman, and whose nervous system is racked by his excesses, is in no mood to soothe the ruffled waves of the domestic sea; and the children, inheriting the sad legacy, often serve to roll these waves up mountain high, until the love which God implanted as the root of the marriage relation is crushed, and buried beneath the blackened sod of sexual abuse!

Our graveyards, could they speak, would send forth a sad and sickening wail from the young wives and mothers who have been placed there, the victims of matrimonial abuse of the sexual function. Our Greenwoods, our Auburns, and our Laurel Hills are dotted with graves of young and middle-aged women, whose lives have been offered up as a sacrifice to the lustful passions of their husbands. And not always are these husbands ignorant of the result they are hastening; yet they will not pause in their guilty work, but deliberately and often furiously commit the *murder for* which, were justice meted out to them,

they would "hang by the neck till they were dead," instead of being permitted to live and woo a second, a third, and sometimes even a fourth victim to their base desires.

Many husbands, too, are stricken down in consequence of marital excesses. There are more widows in our land to-day, made so by these excesses, than those who have been widowed by the war through which we just have passed. Many a man as well as woman has gone into a decline in consequence of gross violation of the sexual law. God has, indeed, as he threatens those who "despise my statutes," "appointed over" him "terror, consumption, and the burning ague, that shall consume the eyes and cause sorrow of heart." Truly, nature "is no respecter of persons," for she enforces upon all the fact that "not one jot or one tittle shall in anywise pass from the law till all be fulfilled."

The human race are wondering and mourning over the "mysterious dispensations of Providence" in permitting so much disease, and removing from earth so many of the middle-aged and the young; and we are exhorted to consider this a lesson God is teaching to prepare for death. The facts are these: *people destroy their own lives, and the lives of their children, by their own sexual abuses, and God suffers them to die, because they have so often and so grossly violated the laws he has ordained that they are not fit to live!* Very many of the sickly, puny, scrofulous children whom we daily see are the offspring of parents who are addicted to matrimonial excesses. Many parents mourn the loss of young children who

have died in infancy or early youth, because the vitality which should have been given to them before birth was used up in sexual excesses! If the world would learn this lesson from the deaths that are constantly occurring, if they would learn that God has made laws which have here been disobeyed, then, indeed, might they learn that which would not only bless mankind, but give glory unto God! Then would they be prepared not only for death, but for LIFE, which is infinitely better, inasmuch as death is but a point in existence, while life stretches out on both sides of it, beautiful, glorious, grand.

Every one who reflects upon this subject will admit that the solitary vice of self-abuse is a terrible evil which should be done away; and that promiscuous licentiousness and prostitution are heinous crimes, to the extinction of which the law should be applied; but how few there are who stand ready to probe this corrupting evil to its very core, and cleanse the fountain from which the virus flows!

The foundation of this whole scheme of abuse of the sexual function is laid in the marriage-bed. Children who early fall into the habit of self-abuse, and young men and women who become libertines and prostitutes, are often not so much to blame as are the parents who, by their excesses in married life, entailed upon them a depraved organization.

Many a child is born who was begotten of lust and not of love! at a time, too, when neither parent had any desire for offspring, but came together for the sole purpose of gratifying an abnormal craving which *should have* been restrained. And not only this, but

during every day, while the little one was being developed in its mother's womb, that mother submitted to the embraces of her husband, sometimes, perhaps, with pleasure, at others with discomfort, if not with torture. And what must be the effect of such a course of action upon the forming child? If the fountain is corrupt, can the stream which flows therefrom be other than impure?

Many a man and woman would *shun the society of a profligate, and shrink from one who would sell her virtue for gain as from a viper or a scorpion; yet they themselves, under cover of the marriage rite, are just as guilty in the sight of God with regard to the sacred laws of their own body as those whom they condemn.*

The great Redeemer of the world has said: "Ye have heard that it hath been said by them in old time, Thou shalt not commit adultery: but I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." And this saying reaches forth into married as well as single life, for Christ makes no reference to wedlock as being an exception when he speaks thus.

Aside from the conditions and diseases which produce suffering and death as a result of marital excesses, violations of the sexual law are a frequent cause of STERILITY; for they not only induce an abnormal condition of the female organs of generation, so as to render conception doubtful, if not impossible, but the spermatozoa, not being permitted to mature, do not possess the fecundating power, and, of course, without this, conception can never occur. I am often

consulted by parties desirous of offspring, and in many cases the simple adherence to continence for a few weeks or months, as the case may be, has been followed by the desired result.

Excesses in this direction are also a frequent cause of partial or complete IMPOTENCY and premature old age; the organs become so weakened by being over used that all power is lost; and this, with its accompanying loss of health, and loss of respect between husband and wife, is a fruitful cause of misery and wretchedness wherever it exists.

ABORTION.

This is a most deplorable evil, a most foul and inhuman crime, which results from unrestrained indulgence of the sexual passions.

Instead of this indulgence being restricted to procreation, as the Creator designed, instead of seeking to control and apply the sexual powers to the sacred purpose of producing offspring of the highest, noblest type, every conceivable device is sought whereby the indulgence may be continued and the design be thwarted. Innumerable contrivances are gotten up to prevent conception, and when, in spite of these devices, it does take place, the agents of death are unhesitatingly employed to destroy the child in embryo ere it is capable of an independent existence.

Few are aware of the fearful extent to which this nefarious business, this worse than devilish practice, is carried on in all classes of society! Many a woman determines that she will not become a mother, *and subjects* herself to the vilest treatment, commit-

ting the basest crime to carry out her purpose. And many a man, who has "as many children as he can support," instead of restraining his passions, aids in the destruction of the babes he has begotten.

The sin lies at the door of both parents in equal measure; for the father, although he may not always aid in the murder, is always accessory to it, in that he induces, and sometimes even forces upon the mother the condition which he knows will lead to the commission of this crime.

But the effort to destroy the child is many times unsuccessful, and the little one is born with murder in his heart, stamped there by the murderous intentions of his own mother. And what wonder that these inborn passions should lead him to the lowest depths of degradation both as regards the body and the soul? Many a child lives to mature years, dwarfed and deformed in body, and irritable and imbecile in mind, a disgrace to himself and to the race, who might have been a model of beauty and strength, both physically and mentally, but for the attempts of his parents to destroy his life before he was born.

And besides all this, the consequences of such a practice are most disastrous both upon the physical and moral nature of those whose souls are stained with this terrible sin. The general health of the mother is often ruined, and the generative organs seriously injured. No system can endure the shock produced by this unnatural crime without being more or less impaired, while many a woman meets death as a penalty for her sin; others live, but are never again in a condition to conceive, and often suffer con-

stantly in consequence of their fiendish endeavors; while others still are enabled to bear children, but with such anguish as no tongue may tell, and the child thus born is frequently a curse to himself and all with whom he is connected.*

When the sinfulness of this practice is pointed out, many women affirm: "Oh! I wouldn't do it, of course I wouldn't, after there was life!" They do not realize the truth that, the moment impregnation takes place, life begins—the body begins.

Abortionists teach the sophistry that "until the mother feels motion there is no life;" but if there were no life before that time, there surely would be none after. This period of "quickening," as it is termed, is simply that stage of development in the child when it is capable of making its motions felt. There is life just as truly at conception as at birth, or when the child is five years old. It being mind that makes the man, just as well might the child be destroyed at birth, with the argument that its mental and moral faculties had no life, for they lie dormant at that time even as does the physical before "quickening."

He who destroys a child in embryo, at whatever period of its term, stands arraigned before his God as a destroyer of life! Take warning, then, and obey the laws of your sexual nature, that you may never be pointed out as the agent for whose gratification these direful deeds are done.

* The disinclination for child-bearing among American women, and the consequent decrease in the number of their children, arises, to a great extent, from their physical unfitness for the trust; and this unfitness *is largely* the result of inherited weakness and disease caused *by sexual abuse.*

CHAPTER XIII.

PREVENTION OF SEXUAL ABUSE.

TO those who feel an interest in the welfare and progress of suffering and diseased humanity, the question forces itself home: What can be done to stay this flood-tide of evil that is sweeping over our fair land, bearing death and destruction upon its wild waves? Let all who have a heart to feel and a tongue to speak consider what can be done to check this tornado of self-degradation and ruin, which is crushing the highest hopes, blasting the brightest prospects, and wasting the vital stamina of so many of our children and youth, and destroying the harmony and happiness of the whole world.

What can be done in order that the young, and even those of maturer years, shall know the nature of their own organization, and the laws which should control their physical being? How shall they obtain a knowledge of the duty they owe to themselves, their fellow-beings, and their God? In what way shall they learn how to use the bodies and souls which God has given them, so as to be productive of the truest happiness to themselves, the greatest good to

their fellow-men, and the highest honor to their Creator?

The one thing most needed is proper and thorough instruction upon these subjects. In the majority of cases these evils are the result of sins committed in ignorance; and when the sin is committed knowingly, it is in many cases an uncontrollable passion, which was begun in ignorance of the evils that would follow, and continued until reason and conscience and will had all become the victims of its power. "There are thousands of men who, for want of a mother to talk to them, for want of a father to teach them, have utterly destroyed the vitality, and taken out the very stamina of their life."

"Somebody ought to teach young men what is the organization of their bodies, and what is the meaning of those secret sins and pleasures which carry hell in them."*

DUTY OF PARENTS.

To work a radical and effectual reform in this matter, we must begin where the foundation of all education begins—in the family; in the home circle. Parents, fathers and mothers, you are the ones to give your little boy and girl the instruction they most need upon these subjects. You are the ones who have given, or will give, to your children the predispositions to vice or virtue! You only know what tendencies toward excesses your child has inherited! You know what your own lives had been previous to

* See Beecher's article in *Herald of Health*, for July, 1867.

his conception! You know whether the passion in which he was begotten was ennobling or debasing! You know to what influences he was subjected while being developed in his mother's womb and nursing at her breast; and you know that his organization is, to a great extent, dependent upon those influences.

See to it, then, that he is taught at an early age the laws which govern his own being, and the untold injury to his body and his soul which must follow a violation of those laws. Watch closely at every point where, from his inherited tendencies or present surroundings, he will be most likely to go astray. Let there be no false modesty, no affected delicacy, no hesitating upon the subject. Do not shrink from or ignore your duty, for fear that the mention of these things will suggest or excite impure thoughts in the mind of your child which may lead him astray. If he was playing near a terrible precipice, would you hesitate to point out the dangerous spot, lest the little one might thereby be allured thither, and by a knowledge of the place be induced to take the step which would "lead him down to death"?

Do not hope or imagine that, if you say nothing to your children about these vices, they will grow up in innocence, ignorant of their existence, and thereby escape the evils resulting from them! You may rest assured that, if you do not give your child right instruction and correct ideas of the proper use of the sexual function, somebody else will be certain to give them knowledge that is wrong, and ideas that are false and impure! Do not leave this matter to chance, nor to the teacher, the doctor, or the minis-

ter; for, before your child is old enough to pass under their care, it may be too late.

Remember that God has placed this child in your hands, and he holds you responsible for its predispositions, for its development, for its education, for its success in life. It depends upon you, in a great measure, whether it shall grow up to maturity a strong, vigorous, healthy, and happy man or woman, who feels it a joy to live, who is an honor to its parents and a blessing to the world; or a poor, miserable, degraded wreck, a slave to his own appetites and lusts, with no mind, no purpose, no will, but to be led about by whatever surrounding influences happen to be most powerful; like a ship at sea, without captain, compass, or rudder, dashed by every wave that rises and tossed by every wind that blows.

Mothers, let me appeal to *you* to make it *your own especial duty, the most sacred duty which you owe to God,* to inform yourselves fully with regard to the laws of human existence and development, and then teach your sons and your daughters the nature and results of the vices and evils that grow out of disobedience to those laws.

A few words of earnest, truthful instruction from *you* before their passions are excited and evil habits formed, may save your child from years of wretchedness and woe, and yourself the unmitigated sorrow of seeing the sufferings of your beloved one as he stands tottering on the very verge of ruin, from which you have no power to save! If you could hear, as I have heard, the cries of agony from thousands of young men all over the land; if you could hear the

wailings from the very depths of anguished souls, of wrecked and ruined bodies, and unbalanced minds! "*Oh! if some one had only told me that this habit would injure me!*" "*If I had only received a word of instruction upon this subject, I should have been saved from all this misery,*" but "*I never dreamed that it was hurting me till I was on the verge of ruin!*" Daily and hourly the cry goes up, "O GOD! IF I HAD ONLY KNOWN!" And *you, parents,* MOTHERS ESPECIALLY, are the ones whom God has appointed to give this instruction to the children you bear.

Teach them candidly and honestly the truth concerning their own organization. Teach them without any attempt at concealment for what uses every part of their system was designed, and that whatever God has made is honorable, if put to an honorable use. Do not rest content with a simple mention of this subject once or twice, but watch carefully the every-day actions and developments of your children, and enforce your instructions again and again; remove the mystery which to the minds of children hangs about their birth, and you will have gained half the battle;* tell them in a simple, natural way what they are always curious to know with regard to the sexual function; and as they grow older, be sure that they are made acquainted with the diseases and liabilities to suffering which will certainly arise from abuses of this function. If they finally, after all your instruction, go astray and sin against this knowledge, let the sin lie at their own door, rather than have your heart broken by remorse that you did not teach them

* See Appendix.

to shun the precipice down which they now are inevitably falling.

But such will not be the case if the instruction is properly given and enforced; and your children will "rise up and call you blessed" that you taught them truth and purity in place of the error and falsehood which are so widely spread abroad.

Mothers who have instructed their children upon these points would tell you, as they have told me, that their children have been preserved from evil because of their knowledge that it *was evil.* One mother says: "My little boy, whom I have taught to understand that it was sinful to handle himself, and that he could never grow to be a great and noble man if he did so, comes home from school and tells me: 'Mamma, Willie —— does that thing you said was wicked, and he tried to make me do it, but I wouldn't, for I knew I shouldn't be a great man if I did.'"

Another mother, who had taught her little daughter to know good from evil with regard to sexual things, says: "My little girl said to me: 'O mamma! won't you tell Mattie —— what you told me? for she does that naughty thing you told me about, and she told me to do it; but I know she wouldn't do it if she only knew.'" And this little girl has been the means of saving many others from this evil habit by bringng them to her mother to be taught the results of it, and thus they have become pure and virtuous children.

Do not fear lest your instructions upon these points may lead your children to know and practice evil;

for it is even as the Rev. Thomas K. Beecher says to a friend: "Those things of a private nature which my mother told me when a child have always been invested with purity and holiness, while I would give much to be able to divest myself of the low associations connected with many things of the same class which I learned from other sources."

See to it, also, that your children are fed upon plain and simple food, principally of fruits, grains, and vegetables; that such exciting articles of diet as are mentioned in the chapter upon predisposing causes are kept from them; that their persons and clothing are kept cleanly; their sleeping-rooms well ventilated; and that they have plenty of out-door exercise and employment, in order that their blood and nerve-power may be used for growth and development, instead of being exhausted by vices which shall "*lead*" *them* "*down to hell.*"

Do not intrust your children to servants unless they are such as you yourselves can associate with and have confidence in. The purity or impurity of your children's habits depends very much upon their associates; and every parent ought to be well acquainted with the playmates of their children.

It is better that children should sleep separately; for playing with each other in bed often leads to vicious habits. Little boys and girls, brothers and sisters, who sleep together in the same bed or the same room, often work together in the evil that becomes the ruin of both.

If you see to it that all the habits of your children are pure and virtuous; that they use all the organs

of the body and faculties of mind in accordance with the laws of their being, instead of mourning their death in infancy and childhood, instead of seeing them grow up puny, sickly, dyspeptic, consumptive, scrofulous specimens of suffering humanity, they will be to you noble sons and daughters, of whom you may well be proud; and they will look to you with reverence and honor as the authors and preservers of their useful and joyous existence.

THE TEACHER'S DUTY.

Teachers have a great work to do in the prevention and suppression of abuses of the sexual function.

The tender, plastic minds of children are placed in the teacher's care to be moulded and impressed for good or ill, not only in this earth-life, but throughout eternity. Glorious is the teacher's work, but terrible his responsibility!

There is scarce a teacher in the land who does not know that the school, the boarding-school especially, is the hot-bed where vicious habits germinate; that one child has often, by his vile practices, contaminated a whole school, and planted the seeds of ruin in hundreds of otherwise happy hearts and homes.

Teachers themselves are dying daily from the effects of habits contracted in this way when they were young; and can they fail to see and feel that they are bound by every principle of humanity, by every law of God, to instruct and warn those who come within their influence?

Let one hour each week be set apart for instruction upon these subjects, for they are of the most vital import, and in that one hour more good will be accomplished, more evil done away, than in all other departments of school-discipline throughout the child's school-life.

Teachers, I pray you, do not fail to consider this matter, and help on, by every means in your power, the work of redemption in this direction, of which the world stands so sorely in need. Instruct, and warn, and watch your boys and girls, win their confidence and search out their innermost thoughts, and you may save from ruin many a soul whose songs of thanksgiving shall help to wreathe your crown with glory, and whose blessings shall bring added brightness to your immortal day.

A scientific knowledge of the anatomy and physiology of the human system, of the structure and function of every organ of the body, should be imparted to every child, together with the inevitable results of disobedience to the laws which God has made to govern all these organs. Parents place their children in the teacher's care that their minds may be disciplined and stored with such knowledge as will best fit them for the active duties and responsibilities of life; and what can be of such vast importance to any person as a *correct knowledge of* HIMSELF? what will enable him to assume the responsibilities of life with such honor to himself and to the world as that knowledge which insures to him his manhood, his self-control, his reason, and his health?

The teacher stands in place of the parent during

nearly half the child's waking hours, and in boarding-schools much the greater part of his whole child-life; and he is responsible to the child, to the world, and to God for that child's attainments and habits. Let him look after every boy and girl separately and singly; and, if one is inclined to evil, let the results of his sins be so vividly and so truthfully pointed out that the dark and damning picture can not fail to make him pause ere he bring upon himself and others the blackness of despair.

But if warnings fail and watchings prove ineffectual, the teacher's duty bids that such a child should be expelled rather than that the pure and innocent shall suffer through time and eternity on account of his vile sins.

THE DUTY OF CHRISTIAN MINISTERS.

The teachers of the great truths of Christianity have a very important mission to perform in leading the world in the right direction as regards the physical laws of our being.

Heretofore this duty has been entirely neglected, and all their efforts have been spent in preaching of salvation in the world to come, without a thought of the salvation so essential in this. They have been striving to save the souls of men in another world while the souls and bodies were both going to irretrievable ruin and death in this.

The great fundamental laws of God, as established in man's physical organization, have never been recognized or referred to. The human body has been

considered as a vile, corruptible thing, of no more consequence than so much worm-eaten and useless lumber.

Ministers have taught that sickness, suffering, and premature death were the inevitable result of the sins of Adam, and that this condition must be accepted with meekness, for thereby would its mission to us-ward be accomplished, inasmuch as we should thus become sanctified and prepared to meet God's "providences" in our own persons.

We have had plenty of sermons about "the fall of man," about "the Trinity," about lying, stealing, Sabbath-breaking, covetousness, idolatry, drunkenness, slavery, etc., with occasional hints at certain forms of licentiousness; but who ever heard of a minister saying one word about the sin of sexual excess in married life, or the soul-and-body-destroying influences of solitary vice? How many church-members of any religious sect are taught that it is a sin against the laws which God has established in man's own physical, mental, and spiritual nature, for them to use up their best vital blood, taking the stamina from every tissue of their body, and throwing it away for the mere momentary gratification of an animal passion? How many church-members can you find who confine their sexual indulgences to the purposes of procreation? How many of the children, how many of the young men and young women, are taught that it is a sin against God and against their own souls and bodies for them to resort to artificial, polluting, and vicious gratification of the sexual desires?

Do people argue that the strength and extent of the passion in man is evidence that his Creator designed it for his pleasure, and therefore it is right to indulge for other purposes than that of producing offspring, and that it can not be restrained to that exclusive use? If it is right to indulge once for the mere pleasure, is it not equally so to indulge twice, three times, fifty times, even to complete satiety? Does not the greatest libertine and prostitute in the land find an excuse for indulgence in this same code of reasoning?

I have been consulted by men professing to be Christians, as much as by any other class, for diseases arising from abuses of this function; and they have been abusing themselves since becoming church-members, the same as before, never thinking that they were sinning in so doing. This is particularly true with regard to matrimonial excesses, and in many cases with masturbators.

Henry Ward Beecher, in his most excellent Discourse to Medical Students, published in the *Herald of Health*, April, 1867, gives some golden advice to physicians with regard to their duties in instructing the people as to the laws of their being, every word of which is equally applicable to the members of his own profession.

This discourse ought to be published in every medical journal in the world, and sent to every physician in Christendom, and one precisely like it, only more forcible and pointed, if possible, should be addressed to ministers, and published in every religious *paper, and* brought to the notice of every preacher in *the universe.*

Let me make a few quotations from this same sermon of Mr. Beecher's, to substantiate my ideas, and show you that one minister, at least, knows and fears not to do his duty: "What God creates no man or woman need be ashamed to know, and especially where it is knowledge of creations that belong to ourselves, and take hold of the very essence of our being, and constitute a part of their function and duty; and it is a shame that at this stage of civilization both sexes should not be instructed in these things."

"Many a young man has gone on week after week and month after month, holding out more and more plainly the signals of declining health and strength; but no one inquires into the cause of his troubles, or takes much notice of his perilous condition, until it is too late to save him. At last his sun goes down, his companions wear crape at his funeral, and the minister says: 'In the mysterious providence of God this young man has been prematurely called away!' It is false! he was a victim of ignorance of the laws of his being, or of the wicked and terrible consequence of a violation of those laws! This young man was a suicide! It does not take a man with a rope around his neck to be a suicide, or with a potion of poison in his stomach."

"Many a man commits suicide by eating, and many a man drivels his life away in infinitesimal ways. Punishment for violated law is just as certain as that the sun itself shines; and no man violates a law of *his body*, or *any part of it*, that there is not registered in time a penalty."

"All around us natural laws are being trodden on, and are rising up to avenge themselves, and are wounding and bruising and slaying multitudes."

This is all too true; and in no department are "God's laws being trodden on" and "slaying multitudes" as in abuses of the sexual function, both in married and single life.

Have not Christianity and Christian ministers, then, an important mission to perform in this matter? Is it possible for God to save the souls of men and take them home to heaven when they have polluted their bodies, squandered their manhood, and destroyed their own life-lease by disobedience to the laws on which the life and health of the soul as well as the body depend?

Do you say these subjects are too delicate to be taught from the pulpit? God did not consider them too delicate when he gave inspiration for the writing of the Bible; Christ did not consider them too delicate for him to teach and to preach upon. If Christ ever demonstrated one thing more clearly than another, it was that his mission upon earth was to cure man of his diseases as well as forgive his sins; and the relations of sin and sickness were so intimate that, whenever and wherever he forgave the one, he healed the other; and should not those who profess to teach the doctrines of Christ follow his example? Should not they teach their people how to rid themselves of the diseases with which they are encumbered, at the same time that they teach how to renovate and purify the soul? for the purification of

man's body is an important means by which his soul is rendered capable of being redeemed from sin.

I think, with Mr. Beecher, that "sickness is a sin;" and "if a man is sick, and is not guilty, he ought to prove it, that his case may be made a special exception. As a general rule, men ought not to die till they are old. Boys ought not to die, and young men ought not to die!"

"Why, do you suppose a man can abuse his God in his nerves and in his passions, and tread down the laws that God has established all through his body, and then, standing on the ruins that he has made and is continuing to make of his physical system, lift himself up to inherit the glorious promises in Christ Jesus? It is impossible!"

"Do not I see, on the other hand, how easily spiritual experiences are producible when the blood is pure, the brain healthy, the stomach sound, and the liver, that proteus of mischief, attending to its own duties and nothing else?" And he might have added with still greater force, "And *the sexual function unabused.*"

"Men who are rightly instructed in matters pertaining to health, and who maintain obedience to natural laws, are very easily led along the Christian way. Many think the Christian way is hard; it is hard because men are perverted! Christianity is but another name for nature — the living, divine nature which Christ came to instill into mankind; and no man can be said to be moving so naturally as he who lives in accordance with the precepts and examples of Christ Jesus."

The truth is, obedience to the sexual law might well constitute an important part of every church creed! A normal use of the sexual function might be required as a condition of church membership; it might be incorporated in the church discipline, taught in the catechism, proclaimed from the pulpit, enforced by ministers and laymen; and the man who would habitually violate this fundamental law of his being, and abuse himself sexually, either in or out of wedlock, ought to be excommunicated from the church just as rigidly as for theft, drunkenness, or murder.

Ministers should preach sermons, earnest, living sermons, concerning these abuses, from the pulpit and the lecture-room; they should instruct parents with regard to their duties in rearing their children, so that they may grow up to manhood and womanhood in obedience to physical laws, freed from the contaminating influences of sexual vice. They should teach the young that everywhere and under all circumstances disobedience to law is immorality, and obedience to all God's laws alone constitutes morality.

When the intimate and inseparable relations between body and soul, and the influence of physical causes upon spiritual conditions, are fully recognized; when all the laws which God has made to govern the entire organization of mankind are understood and taught in the family, the school, and the church, then may we speedily look for the time when the great and saving truths of Christianity shall be realized, and man shall feel that he enjoys the kingdom of heaven within him, and be able to render his body.

as well as his soul "a living sacrifice, holy and acceptable unto God."

PHYSICIANS' DUTIES.

It is a lamentable fact that there are very few among our "regular" physicians who have given the subject of abuses of the sexual function the attention it demands.

Although the medical profession have long been cognizant of its evils, and medical authors have occasionally referred to the subject, yet not until quite recently have we had any elaborate treatise upon it from that source. Lallemand and Wilson have given us a book that has thrown great light upon the nature of some of the diseases arising from spermatorrhea. Acton's work is very elaborate, and should be read not only by physicians, but by every body who is old enough to understand the subjects treated of. Although I do not indorse all the teachings of these works, yet they contain many things of great value and interest.

Most of the popular works of the day upon this topic are from those who stand outside of the medical profession. This is not as it should be; we should have from the regular physicians of the country, good, sound, plain, scientific instruction upon these subjects. We need books prepared by the ablest in the profession; books that will give correct ideas in regard to the anatomy and physiology, the use and abuse of every part of the human system. Every physician should have some well-written essay

prepared to place in the hands of his patients, that shall enlighten their minds with regard to these matters. Physicians should prepare popular lectures upon anatomy, physiology, and hygiene—which includes the important subject of the sexual relations—and the people should be brought together to listen to them. They should organize in every town physiological societies, and hold regular meetings every week for the discussion of subjects relating to health; and the best lecturers in the country should be procured to instruct the people at these meetings.

The physician should make it a part of his duty to instruct the families which come under his medical care in all things pertaining to their physical welfare; he should teach them the laws which govern every department of their nature, and that their health and happiness depend almost entirely upon their habits of life; he should watch carefully the children, the boys and girls, the young men and women in these families, and, wherever sexual vices are suspected, see to it that measures are immediately taken to suppress them; let none be left unacquainted with the wretchedness and degradation that grow out of sexual abuses.

I will admit that by doing this they will be "killing the goose that is laying the golden egg;" but not for ages will the contaminations already rife be rooted out; not for ages will the physician's aid be uncalled for; and even were this blessed condition to obtain, it would be far better for the people to pay liberally for health preserved than for the nauseous and sickening drugs given them when sick. If all our pa-

tients could be spared from sickness, and attend the while to their daily duties, they could well afford to support our families in better style than we can possibly do by means of the fees we gain at their bedsides.

If parents, teachers, ministers, and doctors will all join in this great reform, it will not be long before there will be such an enlightened, scientific understanding of these subjects, and such a strong moral influence brought to bear upon young and old, that it will be all but impossible for any to go astray.

CHAPTER XIV.

TREATMENT.

IN the previous chapters we have pointed out the nature of sexual abuse, and the fearful conditions, both physical and mental, engendered by it. We have given directions for its prevention and suppression, and now the question arises as to how the derangements and diseases of those who are suffering from these abuses can be overcome?

How can lost manhood be restored? How can a disordered and debilitated body, a shattered and almost ruined mind, be brought back to health and happiness? How may the incubus that is hanging with such weight upon the sufferer be shaken off? What will prevent the involuntary waste of his vital force? What can be done that he may regain his self-control, and recover the position from which he is so basely fallen? These questions are constantly being asked by the unfortunate victims of sexual abuse. They come up to me like wailings from the depths of despair; and in reply I would say:

Nature in her restorative process demands that these poor unfortunates shall render strict obedience

to the laws of their being. She says they must STOP SINNING! renounce forever the accursed habits they have been practicing! learn what are her laws with regard to their whole bodies, and *obey them!* continue in such obedience, and the recuperative power which she has implanted in all her children will in time bring about the desired restoration; or, at least, a palliation of their condition, even though they may have gone beyond the point where complete restoration is possible.

It is the "patient continuance in well-doing" that must work the cure. Those who are foolish enough to suppose they can get rid in a few days or weeks of the terrible conditions which they have been years in contracting, have yet to learn the lesson that the debts we owe to nature are not so easily canceled, and that they will never be discharged until the uttermost farthing has been paid.

It is impossible to give directions for treatment that shall be applicable to every individual case, for the effects of these abuses are so varied that many persons require directions especially adapted to their peculiar conditions. Such as have good digestive powers, and can manufacture blood readily, and change it rapidly, who have not yet begun to manifest serious mental disturbances, and who have an earnest will to be free from their loathsome curse, may hope for cure from general directions.

But for him whose balance of mind and energy of purpose are insufficient to direct his own actions; in whom some organic disease has, perhaps, been induced, or there is such derangement of the digestive

organs that there is little or no foundation left to work upon, the only hope is in having the advice and encouragement of those who understand thoroughly the cause of his difficulties, and know how best to apply all the agents nature has provided for his restoration.

Many are unable to follow directions for home treatment, because this involves such an entire change in all the habits as to arouse the opposition of friends, which is sometimes almost as difficult for the patient to overcome as his disease. He can not explain his sufferings to those about him, and they think him "singular" and "fanatical," and thus he has a double enemy to contend with—his diseased conditions and the opposition of those whose sympathy he needs.

The best general directions for home treatment are the following: First, *the habit that has caused the difficulty must be abandoned at once and forever!* If the passion is so uncontrollable that there is difficulty in restraining the voluntary practice, then all the habits of life must be changed, so as to free the patient from every thing which excites and stimulates the passions. The will-power must be educated and worked up to the point of absolute resistance to the practice. The blood diverted from the sexual organs to other parts of the system. The body and mind employed in work of some kind, as much and as active as the strength will bear. Physical training either upon the farm, in the workshop, or the gymnasium, where all the muscles shall be called into play, is indispensable. If the sufferer follows a sedentary *occupation,* riding, walking, rowing, or exercise in

the gymnasium should be a part of every day's duties.

The simplest and at the same time most thorough apparatus for gymnastics is Bacon's Home Gymnasium. It can be used in a bed-room, parlor, hall, or piazza, and invites such a variety of vigorous exercises as will send the blood bounding over the entire body, and promote a healthy condition of every part. This, with a good set of "dumb-bells" and "clubs," should be used daily, and several times a day, by most persons of sedentary habits, who suffer from sexual weakness.

Dio Lewis's system of light gymnastics, as also Drs. Winship and Butler's system of physical training, are most excellent aids in overcoming sexual difficulties.

These exercises, when not overdone, have a wonderful influence upon the spirits, cheering the very soul of him who practices in earnest. They divert the thoughts, employ the time, quicken the circulation, and remove local excitement and irritation. No home or school should be without apparatus for these exercises.

MENTAL TRAINING.

The mind must be kept constantly employed during the waking hours. If lascivious thoughts arise, dispel them at once; and there is no way in which impure thoughts can be so effectually driven away as by *filling the mind with those which are pure!* Think of your business, the books you have read or are reading, or some amusement you have enjoyed or are to engage in; have some book by you constantly

that you can study, and not have a leisure moment unoccupied; some work of history, or mathematics, or theology, or poetry, or music; commit to memory noble thoughts and ideas, poems, etc., and you may thus concentrate your mind and divert the blood to your brain, and in this way remove the irritation from the genital organs.

Every thing having a tendency to excite the sexual feelings should be studiously avoided; low conversation, lewd books and pictures, and, above all, the society of the debased should be shunned, for the influence of all these is damning! The world is full of young men who, when together by themselves, can scarcely converse upon any other topic than the lewd women with whom they have been associated; and if a pure and virtuous man chance to fall in their company, his protestations of innocence are disbelieved, and he is either hissed out, or, as is too often the case, tempted to such an extent that he falls, after a time, into the vicious habits of his companions. And if one whose habits and conditions are already inclined toward the downward road associate with such as these, he must, of course, become the more easy prey.

Beware, then, young man, what company you keep! Avoid the libertine, if you would escape a most fearful doom! The society of true and noble men and women should be sought for the purpose of intellectual and moral improvement, as also for the protection which their refining influence will throw around those who are seeking to live a pure and *honorable life.*

You who are suffering from sexual difficulties must remember that you are very liable to magnify your ailments, and that you are prone to be continually brooding over every symptom. This should cease at once; for, bad as is the disease of itself, it is rendered infinitely worse by constant anxiety about it. You must not for one moment give way to despondency, or think you are not going to recover; you must be hopeful, cheerful, courageous, and fully determined to overcome every obstacle in the way to health. When you get better, when your nervous system regains its power, and your whole body begins to recover its birthright of beauty and strength, all things will present quite a different aspect to your view; the clouds which now hang over you so black with dark despair will then reveal their silver lining, and you will wonder that such settled gloom has ever filled your soul.

You must interest yourself in every laudable occupation and amusement; engage in it heartily, that your body and mind may both find full employment. If there is a debating club or literary society in your neighborhood, join it, and take part in the exercises. If there is no such society, organize one, and put forth all your efforts to make it pleasant and profitable, not only for your own good, but for the benefit of others who may, perhaps, stand in need of these opportunities for employment and improvement as much as you.

Never sit down and fold your hands in idleness, nor loiter, lounge, or mope about, brooding over your sad condition and your unpleasant feelings. If you

do this, you will die! You must work, yes, *work*, with a brave and determined spirit, for your own salvation. It is persistence that wins victories in every warfare, and persistence will win the victory for you if you do not grow weary in well-doing.

To carry out this advice will be hard work in the beginning, for the passions have so long held sway that they will not give up the mastery without a struggle; but you must keep at work! Be determined that reason and conscience shall rule, and, when the victory is fairly won, the work of self-control will be comparatively easy! The physical and mental training should go on simultaneously, and never, for one moment, let the will-power down to grovel in degradation as it has been wont to do.

DIET.

This should be exceedingly plain and unstimulating; every thing irritating or exciting should be studiously avoided; the "luxuries" of life must be dispensed with; stimulants of all kinds must be abandoned, as also all drugs, narcotics, and opiates, tea and coffee, pepper, vinegar, pickles, spices, condiments, candies, sweetmeats, rich pies and cakes, oysters, eggs, and the excessive use of sugar and syrup. If the digestive organs are in good condition, I advise, also, abstinence from meat, and the use of but little milk and butter, as these articles are more or less exciting to the blood and stimulating to the passions.

There is a twofold good to be derived by abstain-

ing from all these things; for, first, it removes from the blood certain elements which excite the tendency to an abuse of the sexual organs; and, secondly, it affords an opportunity for that discipline of the will, and conscience, and moral sense, which is necessary in order to gain control over these propensities.

The diet should consist of plenty of fruit, with the various preparations of wheat, corn, rice, and oatmeal, with vegetables, all plainly cooked, with the use of but little milk, sugar, and salt. Such a diet, partaken of twice a day, at regular hours, with not even a "taste" of any thing during the intervals, will supply the system with all the elements of nutrition; and, as it is not exciting to the sexual system, it will enable a person much sooner to overcome the morbid conditions under which he labors.

When the digestive powers are very weak, and there is difficulty in supplying the system with nourishment, it is not best to abstain from meat altogether and at once; for persons who have all their lives been accustomed to a mixed diet can not change suddenly to an exclusively vegetable diet, and keep up as good a supply of blood as upon their accustomed food. And for this reason, when the digestion is impaired, it is unsafe to make a sudden change with regard to articles containing nutrition, while the exhausting seminal drain is going on; for, while we would strive to divert the blood into its normal channels, we must not too quickly cut off the supply from the system, or life will be cut short before our object is accomplished.

The quantity of food should be only such as can

be well and easily digested. Most subjects of sexual abuse err even more in regard to the quantity than the quality of the food they eat; the appetite is morbid, there is an intense physical longing for something to supply the waste, and they often eat double the quantity they can digest. Full meals, especially suppers, are often the cause of bad dreams, and are provocative of seminal losses. Gourmands, while they continue to be such, need never hope for a cure. Dyspeptic sufferers should never indulge in more than three varieties of food at one meal; the food should be eaten very slowly, and thoroughly masticated and insalivated. If this rule is observed, there is less liability to over-eat.

Persons suffering from sexual difficulties should drink nothing but water; this may be taken in the morning and early part of the day as freely as the thirst demands. In many cases great benefit may be derived by drinking two or three glasses of soft water just after rising and an hour before dinner. Avoid drinking much in the after part of the day, and especially just before retiring. A full draught of cold water in the evening will often occasion night discharges.

BATHING.

A good, thorough morning bath is an indispensable part of the daily duties of those who wish to overcome excessive sexual desires. This may be either tepid, cool, or cold, the latter being always preferable when a good reaction can be secured.

Those who have conveniences for a full bath, or shower-bath, should take one of these at least three times a week, and a thorough towel bath or rubbing wet sheet on the alternate mornings. There are no circumstances under which a cold towel bath can not be procured; for a pail or basin of water, a couple of towels, and room enough to stand and move the arms, is all that is required for a good ablution that will induce external circulation, remove the impurities from the pores of the skin, and allay sexual excitement in a remarkable degree.

The cool or cold hip-bath for twenty minutes or half an hour will be of great service; this may be taken daily, or even twice a day in some instances. Where this bath can not be procured, a very good substitute may be found in laving the genital organs several times a day in cold water, by sitting over a pail or bucket, and dashing the water with the hand upon the organs.

Weakened cases should avoid the cold shower or plunge; but the cool or cold towel bath, with vigorous rubbing, and also the hip-bath, will be admissible. Bathe the back part of the head and neck frequently in cold water. A light compress applied to this part, and changed so as to be kept cool, will be beneficial.

A wet compress or girdle worn at night around the body, so as to cover the stomach and bowels, is, in many cases of constipation and impaired digestion, very beneficial; this should be well covered with several thicknesses of muslin or flannel, to protect the wearer from chills. Upon removing it in the morning, the parts should be thoroughly bathed.

A plunge in the river, creek, or pond, two or three times a week, followed by a thorough rubbing, would be of benefit during the warm season.

SLEEPING.

The matter of sleep is of much importance in cases of sexual disturbance. Feather-beds and soft pillows are sure to increase the morbid conditions. Better sleep upon a hard floor with only a blanket than upon feathers. Mattresses of hair, husk, or straw, with a quilt spread over them, if need be, are best for all who suffer sexually. The bed should never be soft and yielding, but firm, and the covering as light as may be consistently with warmth; there will be less liability to excitement if the body is kept a little cool. Go to bed at nine o'clock at night, and get up the moment you wake in the morning; for second sleep, or drowsing in the morning, often induces the emissions.

If the patient wakes in the night, and feels an irritation of the sexual organs, as though an emission were about to take place, let him rise immediately and walk about the room, rub the body all over with a coarse towel or brush, empty the bladder, and bathe the parts with tepid water; bathe the back of the head and forehead with cold water, and thus get the blood equalized before again retiring. The bladder should also be emptied before retiring in the evening, as the pressure will otherwise be liable to cause an emission.

The habit of sleeping upon the side should be ac-

quired, as lying upon the back occasions so much heat along the spine as to favor the involuntary discharge. It may be necessary to tie a handkerchief around the body, with a large knot upon the spine, or place something in a position to waken the patient the moment he turns upon his back.

If the discharge occurs with dreams and erections, tying a cord or tape around the penis close to the body, in such a way that it may be quickly and easily removed, will sometimes rouse the patient before the emission takes place, and thus give him the opportunity to prevent it.

In cases where the habit of self-abuse has such strong hold as to be uncontrollable, it may be necessary to confine the hands during sleep, or to create a sore upon the organs by means of caustic, so that any attempt at violation would be so painful as to cause the patient to desist.

The diurnal emissions are more readily overcome than the nocturnal; for, when a tendency to excitement occurs in the daytime, the mind is active, and treatment may be applied to allay and prevent it. But, when the will and consciousness are locked in slumber, no such precaution can be taken. The patient suddenly awakes to find his life-powers oozing away. In spite of himself, his highest hopes and most glowing anticipations are crushed by this constant drain upon his energies.

ELECTRICITY.

This is a valuable agent in the treatment of sexual diseases where there is partial or complete impo-

tency. When judiciously used, it tends to arouse a healthy action in the nerves of any organ, occasions a more natural flow of blood to the part, and thus restores lost tone and power.

One of the best means of applying this is by Kidder's Electro-Magnetic Battery, which, with proper instruction, any person can use for himself.

In the electro-magnetic bath a much stronger current can be used, because it is diffused through the water before it comes in contact with the body, and on this account is more beneficial.

Electricity is not applicable in cases where there is much excitability of the genital organs, and should never be applied in any case without proper advice and instruction.

THE TURKISH BATH.

This is also an excellent aid in the treatment of sexual difficulties. It cleanses the skin, establishes action in the sebaceous and respiratory glands, and thus frees the system from much of its impurity. It also equalizes the circulation of the blood, overcomes local irritations, and helps to build up the general health. This bath, accompanied by a local spray or douche to the genital organs, is a most effective agent in nearly all cases suffering from these difficulties.

THE SWEDISH MOVEMENT CURE

tends to draw the blood to the muscles and strengthen them at the same time that the sexual organs are *relieved. This* system of treatment gives tone and

elasticity to all the organs of the body, improves digestion, removes constipation, arouses a healthy action of the liver, increases the size of the chest and power of the lungs, and thus improves the general health. The nervous system is also soothed and quieted by the "Movements," and, as the irritation and excitement are allayed, sleep is promoted. Patients often fall asleep in the operating-room, even when they can scarcely sleep at all elsewhere. Almost every patient who resorts to the Movement Cure for these difficulties, is amazed and delighted with the effects produced.

CAUSTICS.

Lallemand, Acton, Wilson, and many of the leading surgeons of the day, are in the habit of cauterizing the prostate gland and mucous surface of the urethra for this disease, and they claim that it is of great benefit.

If we are to suppose that the difficulty consists entirely in a disease of this gland and membrane, we might, perhaps, look for its removal by such means. But as the brain and nervous system, the digestive organs, muscles, testicles, vas deferens, vesiculæ seminales, and, in short, every part of the system, is involved, as well as the prostate gland and mucous membrane of the urethra, we can readily see how small will be our prospect of cure if we rely upon one, two, three, or a dozen applications of caustic to the parts mentioned.

There are, without doubt, some cases of great

irritation of this gland and membrane, where, by changing the character of the secretions, and destroying the diseased surface by caustics, much benefit will accrue; but to rely upon them for cure is simply preposterous.

Some authors claim that they have never known injury to arise from the use of caustics; but I have had patients who had been treated in this way before coming under my care, whom I feel sure were injured by the practice. I do not say that I would never advise its use, but it should be applied only by one who has a correct knowledge of the case, and of the effects of the caustic to be applied.

INSTRUMENTS.

Innumerable instruments and fixtures have been devised to be worn about the genital organs for the purpose of preventing the involuntary emissions; but from my own judgment, and the testimony of those who have worn them, my opinion is, that they are entirely ineffectual to accomplish the purpose for which they were designed.

I have seen none as yet that possess any great advantage over the tape or cord previously referred to. These inventions are not curative; and I trust that no one will fritter away his time and money in this direction, but look for salvation to a higher source.

MARRIAGE.

Very many of the physicians of the present day *recommend* marriage as a cure for seminal emissions,

or spermatorrhea. This is done with the idea that it is right and lawful for man to gratify his sexual passions for the mere pleasure of the act. But let me assure you that *marriage will not cure seminal emissions.* I have had many married men, and have several at the present time, under my treatment for these very difficulties, some of whom are thus diseased in consequence of excessive indulgence in married life. Several have married under the advice of physicians, but have never been able to perform the sexual act. Their marriage-vows are but a mockery, for how can a woman be "honored" by a self-ruined and degraded semblance of a man?

Even though there may be sufficient strength of the parts to admit of "intercourse," there is little or no pleasure in the act; and the children who are so unfortunate as to be born of such parents are generally enfeebled and diminutive specimens of humanity —a disgrace against God and a foul reproach to man.

While I would not discourage marriage between persons who are in a normal and healthy condition, yet I can not recommend it as a cure for diseases arising from abuses of the sexual function. The statistics of mortality which are so often quoted as evidence that married life favors longevity, must be taken with a good deal of allowance; for it is an indisputable fact that very many who live in celibacy do so in consequence of weakness brought upon themselves by self-abuse in early life, and the mortality amongst this class is of necessity increased by such abuse.

My advice to young men is, now and always, get

rid of your diseases first; bring back your manhood in all its vigor and its strength; prove your power to control yourself; then, and not till then, may you consider yourself privileged, with the blessing of God, to assume the highest duties and responsibilities that pertain to humanity—those of the husband and the father.

RELIGION.

If there is any condition in life that calls for regeneration; if there is any state into which human beings are fallen, where the merits of a Saviour are needed for their redemption; if a power superior to and independent of human power is ever necessary to restore man to the high position he has lost, this regeneration, this Saviour, and this higher power are needed by those who have sunk to their condition of depravity by abuses of the sexual function.

It is to such as these that Christ came to be a Saviour; and it will be only "by fasting and prayer," by being "born of water and of the spirit," by faith in Christ and obedience to all his examples as well as his precepts, that the devil within them can be cast out, and they be made whole.

Christ recognized all the laws of his being. He rendered obedience to the laws of digestion when he refused to eat things not fit for food any more than "stones should be made bread." He obeyed the natural law by refusing to cast himself down from the pinnacle of the temple, even though great temptations were offered. And who can tell how much of *his power to* heal the sick and call the dead to life

came from the preservation of his own life-power by strict obedience to the laws of nature?

The victims of sexual vice need to know that God requires obedience to the sexual law as much as any other. They need to know that it is only by accepting Christ as a physical Saviour that he becomes in the full sense of the word a spiritual one.

Church-members need to know this; for they need regeneration as much as those outside the pale of the church, with regard to matters pertaining to sexual indulgence. There are very few who follow Christ and his teachings in these things, and this accounts in a great measure for the fact that there is so much suffering and disease among them.

Christ healed the diseases of all whose sins he forgave, and he does the same now, whenever the sins are *all forsaken;* and if the sins had not been forsaken in those days, the healing would not have been effectual, for it is by the forsaking of sin that we prove our right to be forgiven.

He also gave power to heal to all whom he sent out to preach the Gospel. This power ought to be in the Church to-day! and would be, if Christianity were believed and practiced as it was taught and established by its Founder.

Let all those who suffer from abuses of the sexual function accept Christ as a Saviour from all their sins, take the Bible as "the man of their counsels," and obey all God's laws as revealed in it, in their own bodies and souls, and in the great book of nature spread out around them, and they may, by persistent

effort in well-doing, yet hope for redemption, both in this life and in that which is to come.

Then shall they know and obey the laws of God, which are written "in their hearts and in their minds; and they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know" him, "from the least unto the greatest." "And the inhabitant shall not say, I am sick: the people shall be forgiven their iniquity." "Sorrow and sighing shall flee away," and God's "will be done in earth as it is in heaven."

APPENDIX.

IN the mind of every child lies God-implanted the desire for knowledge. It is a necessity of his being; and one of the strongest proofs that "the proper study of mankind is man" lies in the fact that with the first dawning of the intellect the question arises in the mind of a child as to how and where he was made. This is not curiosity in the common acceptation of the term. This reaching out for knowledge by the expanding intellect is the necessary outgrowth of the possession of human life, and every child is born with the right to demand that this outgrowth shall be satisfied.

When your child questions about the fire, the water, or the air, do you put him off with simply telling him that God made them? And if he persists in being unsatisfied, do you tell him that he must not ask questions about it? Do you tell him that he is not old enough to know, or that when he is older he will learn all about these things? No, you tell him truth! just as much as his little mind can grasp, and enough to satisfy his desires. This is as it should be. And when he asks: "Mamma, where did you get me?" "Where did I live before you had me?" it is his right to receive truthful information, and your duty to impart it.

There is no low thought in his mind now, and you hold the key that shall lock out all such thoughts for the future. If you do not use your power, the evils that may result you can not estimate, for this innate demand of his nature will be satisfied He will not give up the search; but, pondering upon it and upon the fact that you will not tell him, or that you have told him falsely—for children have an inborn sense of the fact when

they are being deceived in these matters—he eagerly looks and listens, if perchance he may catch the coveted knowledge from some other source. Ere long he hears a word dropped, perhaps by you or his father—something which you think "the child will never notice"—and a low thought at once creeps in. He does not seek for further knowledge from you, but the way to death has been opened to him, and, not knowing that it is such, he watches at every corner, looking and longing for more of the "forbidden fruit;" and is it any wonder that he is caught in the snare which evil companions picture to him as being a bed of flowers?

As soon as your child is old enough to ask how he was made, tell him frankly and earnestly that he was developed in his mother's body. And at this period of the little one's life the mother has a rare opportunity for bringing the mental relationship between herself and her child even closer than the physical had been before his birth; for she may so infold the little mind in hers, that she will be enabled to unfold therefrom almost at her pleasure.

She may teach him that he is a part of herself, and that for many months he was nourished and developed from her very blood, just as much as her hand or her heart. She may impress upon him the fact that, having borne and suffered so much to give him life, she has a right to expect him so to use his life-powers that she may never have cause to regret that she gave him birth. She may so confide in him that the confidence will be reciprocated throughout his life; and she will thus not only teach him truths that he has a right to know, but she will beget a confiding spirit that shall be to him as saving grace from the evils and temptations of the world.

Oh! what a stronghold the mother fails to win when she turns her child from her in his simple, natural questionings to seek elsewhere the knowledge which he must have! Consider this, ye to whom God has given a child, and bind him to you, instead of cutting loose the cords and sending him adrift upon the wild waste of waters by which so many are overwhelmed.

And do not rest here; but when the little mind is opened to *the fact that mamma* has children, while Aunt Mary, who is un-

married, has none, go on with your teachings. Tell him that the little ovum or egg from which he grew could not have become a child without a certain material which his father gave, and that he could not have been developed without a father as well as a mother. And if he wonders how this material got to the egg—as children will, of course—tell him that it was by means of the sexual organs, and that God gave these organs for the purpose of keeping the race alive. He designed them so that, when children are grown up to be men and women, capable of taking care of themselves and others, they may themselves be the means of giving life to children who shall live forever.

Do not teach this as a desire or passion, but simply as a process, even as you would teach him the process of fecundation in the vegetable world.

Teach your children to ask you any questions that may occur to them; and if they ask what you feel they can not comprehend, tell them so, but tell them you will explain to them as soon as they can understand. Never forget this promise, but as soon as you see that the mind is sufficiently open to admit the coveted knowledge, impart it simply and truthfully, and there will be no mystery, no low thoughts in your child's mind, or vulgar conversation on his lips, concerning his own organization or development, any more than concerning the organization and development of the brain, were that explained to him.

Any judicious mother can manage to make her child comprehend that while it is proper to talk to her of these things, yet it is not proper at all times and places, and also that it is not proper to be talking to others about them. For example, a mother, who has always taught her children the truth in these matters, said to her child: "Now, Willie, you know that, when you was sick, I gave you an injection, and you didn't want any body to know it. It was right for you to have it, and right for me to give it to you, and proper for us to talk about it to each other, but it would not have been proper to talk about it to other people. It is just so with these things. You and I can talk about them when we are alone, but it would not be at all proper to be talking about them to others."

A little judicious, truthful teaching will open the way for

more, and thus an incentive will be given to the mother to so inform herself that she may be the teacher of her children in these sacred things.

The world has somehow grown into the idea that the generative apparatus and its function must be ignored amongst well-bred people, and that nothing must be said to children concerning sexual things, for "they will learn such things soon enough!" This is true; they will learn such things soon enough, but *how* will they learn them? and will they learn the truth about them? Who does not know that there is a large class of people, old and young and middle-aged, from whose foul mouths vulgar expressions and obscene stories flow freely as water from a fountain? And in this age of sickly mothers, whose children are intrusted largely to servants, who can tell how much the child has already learned, even though he may be but a babe in arms? Who can vouch for the purity of servants and their companions?

And even though some children may escape and grow up to manhood and womanhood, and marry, as some do, not knowing even their own formation, not knowing a single law of their being, and with no thought that there is a sexual law, can any good flow from this ignorance? Does not much evil flow therefrom? Many a woman who suffers from disease caused by marital excesses would tell you that, if she had only known the laws of her being when she was married, if she had known what was right and what was wrong in sexual matters, she might have been saved from all this trouble; for she could have avoided exciting the passion in her husband, which, when once aroused, could not be controlled; and constant indulgence produced such a clamor for more that the result is suffering and misery.

Many women die, many are divorced, and many live in misery because they were not taught when young the nature of the sexual function. Many, too, fall into habits of self-abuse, and many become outcasts, the very dregs of society, from the same cause. From ignorance of sexual things men are suffering in every stage of disease, both physical and mental. The *remedy for all this is* to be found in so instructing the little boy

and the little girl that the knowledge of these things shall grow with their growth and strengthen with their strength, so that there shall be no loop-hole where low curiosity may creep in, no corner where evil companions may catch them at unawares.

By this means the boy will grow up with a high respect for women as the mothers of the race, instead of his thoughts dwelling constantly upon them as the means by which his sexual passions may be gratified. His passions will be his servants instead of his master; and when he marries, it will be for the sake of a companion and a mother to his children, instead of a legal "mistress," as is now too often the case.

If all children could be taught the truth in these matters, girls would not go to the marriage altar, as so many now do, with tremor and trepidation, fearing the terrible fate of which they have no right conception. They would not shrink from becoming mothers, and be led to the commission of crime to prevent it; for the demands of the husband who had been taught from childhood to respect his sexual nature, would not be such as to induce disease and rob his wife and daughters of the stamina which fits them for bearing children.

Judging from what we know of the condition of mankind sexually, we believe that it is only by a correct knowledge of these subjects that the status of the American race will be elevated, their decline prevented, and they be enabled to present that high physical and mental condition which they were by the Creator designed to attain.

VITAL FORCE;

HOW WASTED AND HOW PRESERVED

By E. P. MILLER, M. D.

No law of the human body can be violated with impunity. Mankind are ignorant with regard to their own natures; they are constantly violating the fundamental laws of their being, and sickness, suffering, and premature death are the consequences of such violation.

This little book on Vital Force, is calculated to throw light upon subjects which have been nursed and brooded in darkness till they have become monsters of evil, which light alone can dissipate and purify. It is scientific, plain, practical! No one can mistake the author's meaning, yet its style is such that none can cavil at it. It aims a heavy blow at those private habits which drain the life blood, undermine the constitution, produce disease, and send millions of victims to untimely graves.

Life was not given to be wasted, yet few there are who are not habitually making drafts upon their vital force, that are actually suicidal. If this book could be placed in every family, nothing yet published would be productive of greater good, or add more surely to the health, happiness, and life of the race. Every body should read it! No parent, teacher, minister, or physician should be without it. No young man or woman should fail to procure it.

Rev. MILES GRANT says of it: "Many had better pay $1,000 for it rather than be deprived of a knowledge of its valuable contents."

MRS. FRANCES DANA GAGE says: "I could earnestly wish that it could be read by every mother in our country."

PHŒBE CARY says: "I hardly know how I can use language that will express with sufficient force and clearness my appreciation of the value of such a work—a work that without *one word of coarseness or vulgarity*, strikes clearly and directly at the root of what would seem to be the most wide-spread and terrible evil with which humanity is cursed."

DIO LEWIS says: "I am more than pleased with your book. The delicacy, and earnest and sincere spirit which permeates its every paragraph, is a source of unmixed pleasure to physicians. While you have not shrunk from exposing the evil in all its hideous deformity, it is done in a spirit which can give no offense even to the most *fastidious*."

The Cayuga Umon says: "We know of no one book that ought to go absolutely to the hands of every person on this footstool sooner than this, except the Bible."

I feel confident it can do only good, into whatever hands it may fall.—*Keokuk Morning Advertiser.*

It will produce more good than dozens of theological books, hundreds of prayer meetings, and thousands of sermons.—*Rev. W. F. Schmidt.*

Dr. Miller's book is written in the grave and serious tone becoming the importance of the subject, and is well adapted to awaken the attention of parents and teachers to a sense of their duty to the young, and to impress the public mind with a knowledge of physiological principles that ought not to be restricted to the medical profession.—*New York Tribune.*

The subject, though from its nature delicate, is one of very great importance, both as a moral and scientific point of view, and Dr. Miller appears to have discussed it scientiously and impressively. The facts which he presents are certainly appalling, and it is not easy to resist his conclusions.—*New York Independent.*

Each item in the category of senseless vices is taken up and impressively condemned as it only could be, by a man of thorough medical knowledge and extensive experience. —*Rochester Union.*

A work which discusses the subject scientifically, while it tells not of just and christian views of it. It is suitable for popular use, though it does not evade any important point. We believe its circulation would do great good.—*Methodist.*

We could hardly say too much in its commendation. We trust that not a family of our readers will be without it.—*Voice of the West.*

I shall endeavor to place it in every one of the three hundred families who employ me as physician. It is the book I have so often wished I could hand to my maiden patients.—*J. L. Brown, M. D., Binghamton, N. Y.*

It supplies a great need. It is most delicately and beautifully written: after giving a careful perusal I was ready to exclaim: Oh that the world might now believe and be saved.—*E. H. Stone, M. D., C. W.*

It is an honest, able, and pure attempt to convey needed information to the young. I have read it with satisfaction, and commend to parents and young men a work of science, but most momentous topic.—*The Advocate.*

A gentleman writes after reading this book: "If I ever have control of a child and am able to place two books in its hands, it shall be the Bible and your book that I have it read."

The author has presented the subject in all its relations, in a plain and practical manner, and we have no doubt that this book will fulfill its mission wherever read.—*Buffalo Medical and Surgical Journal.*

In giving this book to the world you have shown yourself to be its wise and faithful friend.—*Hon. Gerrit Smith.*

This book imparts a pure and scientific knowledge of a subject too little understood.—*Turf, Field, and Farm.*

It should be in every family.—*Cook Book.*

PRICE, IN PAPER, 50 CENTS; MAILED, $1 00

Address MILLER, HAYNES & CO.
41 West Twenty-sixth Street, New York.

HOW TO BATHE:

A FAMILY GUIDE FOR THE USE OF WATER IN PRESERVING HEALTH AND TREATING DISEASE.

BY

E. P. MILLER, M.D.,

Author of "Vital Force: How Wasted and How Preserved," etc.

A concise, condensed, and practical treatise on the properties, the power, and the effects of water, together with directions for making the different water applications both in health and disease, has long been called for.

In this little work, entitled "How to Bathe," the author has aimed to meet this demand. He has given a scientific and comprehensive digest of water, of its importance in the economy of life, and of the different processes by which it is rendered beneficial to the human system.

He has explained the principles upon which the different water applications are made, and so minutely described all the various forms of bath, and indicated to what conditions each is applicable, that it would be easy for any one with good common sense to treat with success all common cases of sickness.

The first man who read the book after its publication says: "Why, Doctor, you will lose all your patients; for you have made the whole thing *so plain* that *any body* can practice it." This is just what we want—that every body should know how to preserve or restore health.

There is no subject of more importance than health, and no agent has a greater influence either in its preservation or restoration than water. Let this fact be once established in the minds of the people, let them realize that Natural Agents are the most efficient preservers of health, and when rightly used are equally efficient in removing disease, and a new era will have dawned, in which health shall be the rule and disease the exception, instead of the opposite condition which now so universally ins.

The following table of contents will convey an idea of the information to be gained by a perusal of the book:

CONTENTS.

	PAGE		PAGE
Water,	7	How to Purify Water,	15
Properties of Water,	9	Medicine,	16
Water as a Solvent,	10	Effects of Water,	17
Absorbing Power of Water,	11	Effects of Heat and Cold,	21
Pure Water,	11	Heat and Cold to the Spine,	22
Impurities of Water,	12	Bathing Processes,	24
Hard Water,	12	Rules for Bathing,	24
Mineral Water,	13	Temperature of Baths,	26
Lead Poisons,	14		

BATHS.

1. Sponge or Towel Bath,	28	24. Vapor Bath,	51
2. Rubbing Wet Sheet,	29	25. Electric Bath,	52
3. Shallow Bath,	30	26. Head Bath,	53
4. Half Bath,	31	27. Foot Bath,	54
5. Full Bath,	32	28. Eye Bath,	55
6. Shower Bath,	32	29. Nose Bath,	55
7. Spray Bath,	35	30. Ear Bath,	56
8. Douche Bath,	35	31. Wet Girdle,	56
9. Hose Douche,	36	32. Chest Jacket,	57
10. Pail Douche,	36	33. Wet Compress,	58
11. Cataract Douche,	36	34. Wet Bandages,	58
12. Local Douche,	37	35. Wet Head Caps,	58
13. Plunge Bath,	37	36. Water-Drinking,	59
14. Hip or Sitz Bath,	37	37. Water Emetics,	60
15. Wet Sheet Pack,	39	38. Injections,	60
16. Dry Pack,	42	39. Hand Rubbings,	61
17. Half Pack,	43	40. Sea Bathing,	61
18. Chest or Stomach Pack,	43	41. Air Bath,	64
19. Fomentations,	43	42. Sun Bath,	64
20. Refrigerations,	46	43. Diet,	66
21. Turkish Bath,	47	44. Movements,	67
22. Hot Air Bath,	50	Treatment of Disease,	68
23. Russian Bath,	50		

No family should fail to procure this work; mothers and nurses are especially enjoined to study it carefully till all the minutiæ of the different applications are familiar.

Address, *MILLER, HAYNES & CO.*
41 West Twenty-sixth Street, New York.

DYSPEPSIA:

Its Varieties, Causes, Symptoms, and Treatment by Hydropathy and Hygiene.

BY E. P. MILLER, M D.,

Physician to the New Hygienic Institution and Turkish Bath, No. 41 West Twenty-sixth Street, New-York City. Author of *Vital Force; How to Bath; A Father's Advice; The Improved Turkish Bath; etc., etc.*

This work records the author's experience in treating many cases of this "national disease." Nothing is recommended that he has not himself thoroughly tested and found efficient, and nothing prohibited that has not, by the same test, been proven injurious.

The author has presented, in a condensed yet clear and lucid manner, many scientific hints in relation to the character and functions of the digestive organs; the properties of different substances used as food; and the manner in which each is digested. He points out and classifies the several phases of digestive derangements, enumerates some of the causes which produce them, and lays down plain and easily practiced rules of hygiene which tend to alleviate suffering and restore to health.

The subject is one of great importance, and so universal is this disease that few people can be found who have not felt its pangs. To discuss the subject fully in all its bearings would require a volume many times the size of this, but in order to meet the wants of those who can not well afford to purchase more costly works, the author has discussed the most important points with enough of minutiæ to enable any one to understand the course to be pursued to prevent this dreadful disease as well as to promote recovery from it.

Agents for the sale of this and other works wanted in every part of the country, to whom liberal discounts will be made. For special terms address the publishers.

MILLER, HAINES & CO.,

41 West Twenty-sixth Street, New-York

Price, Paper, 50 cents; Muslin, $1.

(SEE PAGE OF CONTENTS ON NEXT PAGE.)

CONTENTS.

PAGE

Indigestion 7
Purpose of Digestion—Properties of Substances Digested 9
Elements of Man's Body 12
Alimentary Substances 13
Digestion—Character and Function of the Different Organs Concerned in the Digestive Process 16
Mastication 17
Insalivation 18
Deglutition 19
Chymification 20
Chylification—Absorption 23
Defecation—Forms of Dyspepsia 25
Appetite 27

CAUSES OF DYSPEPSIA.

Unphysiological Habits of Eating 29
Candies, Cloves, and Sweetmeats 33
Condiments—Pickles and Vinegar 34
Defective Mastication 35
Drinking at Meals—Alcoholic Stimulants and Tobacco 36
Sexual Abuse 38
Sedentary Habits—Want of Light and Air 39
Mental Taxation 40
Improper Exercise 41
Tight Lacing—Schools 42
Purgatives 43

SYMPTOMS OF DYSPEPSIA.

Weight 47
Emptiness or Sinking—Pain in the Stomach 48
Gastralgia or Gastrodynia—Acidity 49
Heartburn 50
Pyrosis or Waterbrash—Vomiting 51
Flatulence 54

CONTENTS.

Constipation 55
Diarrhea 57
Piles or Hemorrhoids—Cephalalgia or Headache 58
Palpitation of the Heart 59
Hypochondria—Cold Feet and Hands 60

TREATMENT OF DYSPEPSIA.

Diet 63
Quantity of Food 65
Two Meals a Day 66
Foods and Drinks to be Avoided 68
Wholesome Bread 69
Varieties of Food 70
Frequency and Regularity of Meals—Cold Foods 71
Hot Foods—Purity of Foods 72
Bathing 73
Sponge or Towel Bath 74
Full Bath—Rubbing or Dripping Sheet—Wet Sheet Pack—Shower Bath 75
Hip Bath—Foot Bath—Fomentations—Compresses 76
Caution in Using Water—Turkish Bath 77
Exercise—The Movement Cure 78
Gymnastics 79
The Lifting Cure—Travelling 80
Electricity 81
Animal Magnetism—Rest and Sleep 82
Fresh Air and Sunshine 83
Clothing 84
Evacuations 85

SPECIAL TREATMENT.

For Weight or Fullness—For Emptiness or Sinking 86
For Pain in the Stomach, Spasm of the Stomach, Gastralgia and Gastrodynia—For Acidity or Heartburn 86
For Pyrosis or Waterbrash—For Vomiting 87
For Regurgitation—For Flatulence 88
For Constipation 89
For Diarrhea 91
For Piles or Hemorrhoids—For Cephalalgia or Headache 92
For Hypochondria 93

Companion Books for Children.

A FATHER'S ADVICE:

A BOOK FOR EVERY BOY.

By E. P. MILLER, M. D.

Physician to the New Hygienic Institution and Turkish Bath,
41 West Twenty-sixth Street, New York City.

A MOTHER'S ADVICE:

A BOOK FOR EVERY GIRL.

By Mrs. E. P. MILLER, M. D.

dy Physician to the New Hygienic Institution and Turkish Bath,
41 West Twenty-sixth Street, New York City.

These little books are the offspring of a sorrow sown deep in the art, by the sighs and tears of those who suffer. Heart wails, like following, are constantly greeting the physician: "If my father d put some book into my hands or told me the consequences of pure habits, it would have been worth more to me than all the ney or book-learning that the whole world can give." "O, if my ther had only talked to me about what was right and what was ong, with regard to every part of my body!" These and similar pressions, have led to the writing of these little books, as an aid parents in imparting truthful knowledge upon delicate subjects, d giving needed warning to their children.

These are the only books written for young children to teach them dangers and injuries arising from secret vice, and no parent ed fear to place them in their children's hands as an opening to nversation and advice, on points upon which their future health, ppiness, and even life, largely depend.

Parents, Teachers of Day and Sabbath-schools, Ministers, and all o would like to see their children grow up strong, and healthy, d free from evil habits, should aid in putting a copy of these two le books in the hands of every boy and girl in the land.

Price, each, 20 cents. per dozen, $1.50

THE IMPROVED TURKISH, OR ROMAN BATH:

Its Superiority over all other Forms of Bathing.

WHO SHOULD TAKE IT, WHY, WHEN, HOW, AND WHERE.

By E. P. MILLER, M. D.

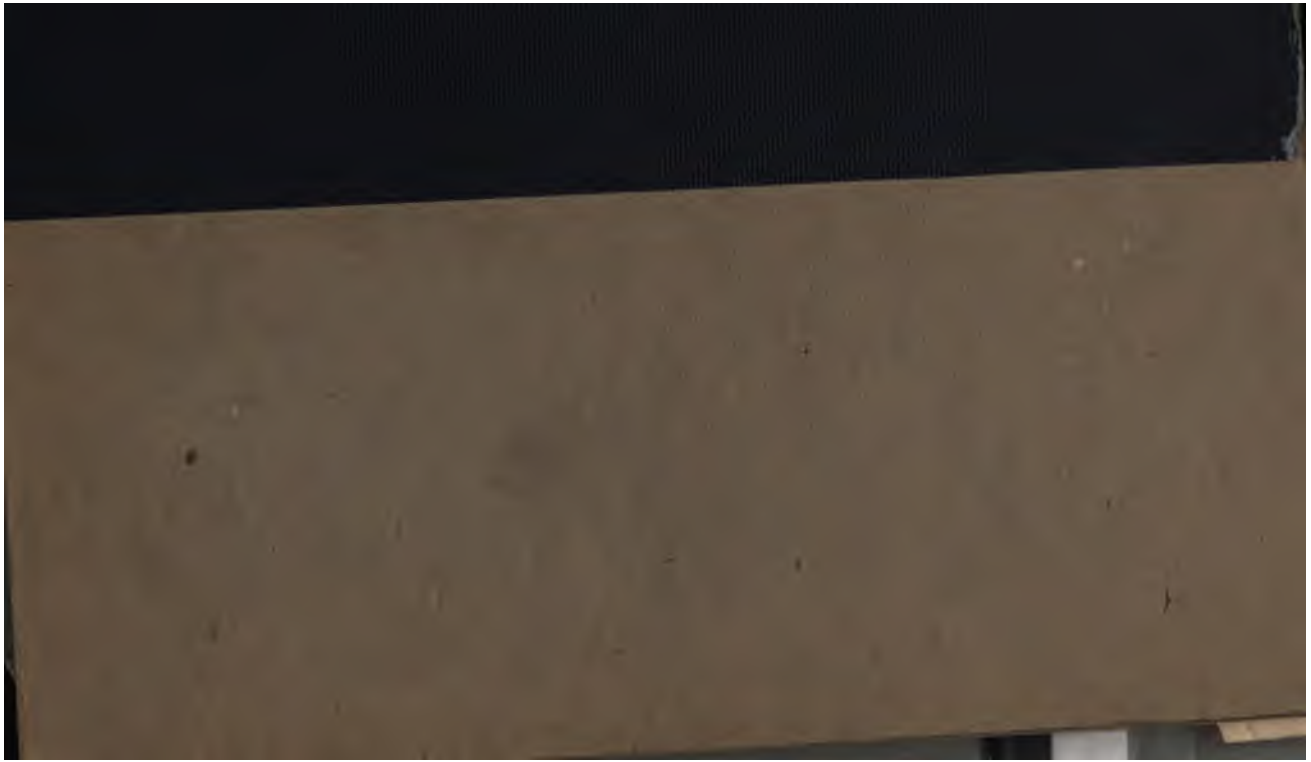
Price, - - - - - 20 Cents.

Published by *MILLER, HAYNES & CO.*
41 West Twenty-sixth Street, New York.

LANE MEDICAL LIBRARY

To avoid fine, this book should be returned on or before the date last stamped below.

APR 27 1973

21 Miller, E.P. 92021
4 Vital force.
72

NAME	DATE DUE
James Berry II	APR 27 [illegible]